THE COMPENDIUM OF THE SUPER-DOCTRINE (PHILOSOPHY)
ABHIDHARMASAMUCCAYA
by ASAṄGA

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This translation is dedicated to my beloved teacher,

Khenchen the Venerable Thrangu Rinpoche

A. *INTRODUCTION*

AA. *ASAṄGA*

Founder of the *Yogācāra* System (Vijñānavāda)

No ancient biography of Asaṅga exists.[1] All that we know about him comes mainly from the biography of his brother Vasubandhu, *The Life of Vasubandhu* by Paramārtha[2], which is the oldest and the best source.

According to this account, Asaṅga was born at Puruṣapura (Peshawar) in north-west India (now Pakistan). In this city there lived a court priest, a brahmin of the Kauśika clan, who had three sons. Although all three had received the same name, Vasubandhu, the eldest was known by the name Asaṅga, the youngest, Viriñcivatsa, while the middle son kept the name Vasubandhu.[3] Viriñcivatsa became a bhikṣu in the Sarvāstivāda order and attained the state of arhat. Nothing more is known of him. Vasubandhu also became a monk in the same order. His training was vast, his knowledge very great, his intellectual genius brilliant and penetrating. His personal discipline was pure and high.'[4]

The eldest, Asaṅga, was a man 'endowed with the nature of a bodhisattva'. He also became a bhikṣu in the Sarvāstivāda order,[5] practiced meditation and became free of desire. Although he had studied the teachings on emptiness (*śūnyatā*), he was unable to penetrate them deeply and attain realization. Disappointed and depressed, he was about to commit suicide when an arhat by the name of Piṅdola from Pūrvavideha explained the teachings on emptiness according to the Hīnayāna to him. Although Asaṅga understood, he was not fully satisfied with the Hīnayāna explanation of *śūnyāta*. Nevertheless, he did not want to abandon

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[1] It appears that there was a Chinese biography around the end of the VIIth or the beginning of the VIIIth century C.E. Hui-Ying, a student of Fa-Tsang, cites, in his *Ta fang kuang fu hua yen ching kan ying chuan* (T 2074, p. 173b, 8 seq.), a biography of Asaṅga. See E. Frauwallner: *On the date of the Buddhist Master of the Law Vasubandhu*, p.47 (Rome, ISMEO, 1951).

[2] *The Life of Vasubandhu* by Paramārtha (499-569 C.E.), translated by J. Takakusu, T'oung-pao, 1904, or the re-edition of E. J. Brill, Leyden, 1904). Paramārtha, a scholarly Buddhist monk of Ujjain, sent by the Indian court at the request of the Chinese Emperor Wu-ti (502-549 C.E.), arrived in China in 546 C.E. and stayed there until his death, devoting himself to translating into Chinese the Sanskrit texts he had brought with him (about 240 palm-leaf manuscripts).

[3] According to a Tibetan tradition, Asaṅga and Vasubandhu had the same mother, a woman of the Brahmin caste called Prasannaśīla (gsal ba'i tshul khrims). However, Asaṅga's father was a kṣatriya whereas Vasubandhu's father was a brahmin. See Alex Wayman: *Analysis of the Śravakabhūmi Manuscript*, p. 25 (Univ. Calif. Press, 1061)

[4] Scholars are not in agreement on the question of whether it was this Vasubandhu or another belonging to a later period who was the author of the *Abhidharmakośa*.

[5] According to Hiuan-tsang, Asaṅga first belonged to the Mahīśāsaka sect. The two sources should not be thought to be contradictory because the Mahīśāsaka was a branch of the Sarvāstivāda. See Bareau: *Les Sectes,* p. 24. But according to the *Mhv.*, Ch. V, 8, the Sarvāstivādins as well as the Dharmaguptikas were derived from the Mahīśāsaka:

> *Mahīśāsakabhikkhūhi, bhikkhū sabatthivādino,*
>
> *Dhammaguttiyabhikkhū ca, jātā khalu ime duve.*

In any case, Mahīśāsaka and Sarvāstivāda are of the same lineage.

it; on the contrary, he decided to go further so as to understand the full meaning of this profound and subtle doctrine. He flew up to the Tuṣita heaven by virtue of the supernatural powers (*ṛddhi*) that he had attained by means of *dhyāna* meditation according to the Hīnayāna. There he met the bodhisattva Maitreya who taught him the doctrine of *śūnyāta* according to the Mahāyāna.

Returning to Jambudvipa (India), Asaṅga studied and examined the doctrine of emptiness according to the methods he had been taught by Maitreya and soon attained enlightenment. Later, he frequently went to Tuṣita heaven in order to learn from Maitreya the tenets of the *Mahāyānasūtra* which the Bodhisattva explained to him in detail. Asaṅga taught these teachings to those around him, but those who heard did not believe. He then prayed to the Bodhisattva Maitreya to come down to Jambudvipa to explain the Mahāyāna. Accordingly Maitreya, during the night, came down to Jambudvipa and began to recite the *Saptadaśabhūmi Sūtra* [6] to an audience that had gathered in the great hall. The recitation of the seventeen sections (*bhūmi*, lit. 'ground', 'stage') of the Sūtra was accomplished during the course of four months, at night. During the night-time, the people assembled in the hall listened to the discourse of Maitreya and in the day-time, Asaṅga commented, for the benefit of others, on what the Bodhisattva had taught. It was thus that the people could hear and believe in the Mahāyāna doctrine.

Furthermore, the Bodhisattva Maitreya taught Asaṅga the practice of the samādhi of "The Light of the Sun" (*Sūryaprabhasāmādhi*). Having attained this samādhi, whatever Asaṅga had not understood up until then became completely clear to him. Later, Asaṅga composed many treatises and commentaries on several important sūtras demonstrating the doctrines of the Mahāyāna.[7]

The collaboration between Asaṅga and Maitreya told in this story cannot be considered a historical fact, although some learned scholars[8] have tried to prove that this Maitreya, or Maitreyanātha, Asaṅga's teacher, was an historical individual. In the ancient world there was a universal tendency of religious psychology to

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[6] The *Saptadaśabhūmi* are the seventeen volumes or sections of the *Yogācārabhūmi*, Asaṅga's magnum opus. The seventeen bhūmis are: 1. *pañcavijñānakāyasaṃprayuktābhūmi*, 2. *manobhūmi*, 3. *savitarkā savicarā bhūmi,* 4. *avitarkā vicāramātrā bhūmi*, 5. *avitarkā avicārā bhūmi*, 6. *samahitā bhūmi*, 7. *asamāhitā bhūmi*, 8. *sacittikā bhūṃi*, 9. *acittā bhūmi*, 10. *śrutamayī bhūmi*, 11. *cintāmayī bhūmi*, 12. *bhāvanāmayī bhūmi*, 13. *śravakabhūmi*, 14. *pratyekabuddhabhūmi*, 15. *bodhisattvabhūmi,* 16. *sopadhikā bhūmi,* 17. *nirupadhikā bhūmi.*

[7] *Yogacārabhūmi, Abhidharmasamuccaya, Mahāyānasaṅgraha, Māhāyānasūtrālaṅkara, Madhyāntavibhāga* or *Madhyāntavibhaṅga*, *Prakaraṇāryaśāsanaśāstra* or *Āryaśāsanaprakaraṇaśāstra, Triṃśatikāḥ prajñāpāramitāyāḥ kārikāsaptatiḥ* (a commentary on the *Prajñāpāramitā*). Also attributed to Asaṇga are: *Āryasandhinirmocanabhāṣya, Madhyāntānusāraśāstra, Pañcaviṃśatiprajñāpāramitopadeśa-Abhisamayālaṅkāraśāstra, Dharmadharmatāvibhaṅga, Tattvaviniścaya* (on *Abhisamayālaṅkara*), *Mahāyānottaratantraśāstravyākhyā* and a commentary on the *Vajracchedikā*.

[8] E.g., H. Ui: *Maitreya as a historical personage,* Lanman Studies, 1929, p. 101; G. Tucci: *On some Aspects of the Doctrines of Maitreya [nātha] and Asaṇga*, Calcutta, 1930, pp. 3, 9, 12; E. Frauwallner: *On the Buddhist Master of the Law Vasubandhu*, Série Orientale Roma III, ISMEO, Rome, 1951, pp. 22, 38. For a complementary bibliography on this question, see Lamotte: *Sandhi*, Preface, p. 25.

attribute a divine origin or inspiration to sacred texts[9] (and even to some secular and literary works). In India, not only the Vedas but some secular sciences such as the Āyurveda (medicine) are thought to be of divine origin. The Buddhists themselves were affected by the religio-psychological tendency of that time. Whilst the Mahāyana attributes the Yogācara-Abhidharma to the Bodhisattva Maitreya who remains in Tuṣita, the Theravāda tradition claims that the Buddha preached the Abhidhamma not only to human beings on this earth but also to the gods in the Tāvatiṃsa heaven, he himself having stayed there for three months.[10] It is possible that Asaṅga may have considered the Bodhisattva Maitreya to be his tutelary deity (*iṣṭadevatā*) and he may have believed or had the impression that he derived his inspiration from him.[11]

Asaṅga's second brother, Vasubandhu, a man of great talent with outstanding spiritual attainments, was a Hīnayānist, critical of the Mahāyāna. Asaṅga feared that his younger brother, endowed as he was with penetrating intelligence, profound and extensive knowledge, and well-versed in esoteric and exoteric doctrines, would be able to compose a śāstra which could crush the Mahāyāna.

Vasubandhu was at that time living at Ayodhyā, honored and venerated by the king Bālāditya, whereas Asaṅga was living in his native country at Puruṣapura (Peshawar). The latter sent a message to his brother saying: "I am seriously ill now. Come quickly to take care of me." On arriving and seeing his brother, Vasubandhu asked about the cause of the sickness. Asaṅga replied: "I am suffering from a grave sickness of the heart which has occurred because of you." Vasubandhu said: "Why do you say it is because of me?" "You do not believe in the Mahāyāna," answered Asaṅga," you are always attacking and discrediting it. Because of this evil activity, you are certain to fall into a miserable existence. I am so worried about you that I shall not live very long now."

On hearing this, Vasubandhu was alarmed and requested Asaṅga to explain the Mahāyāna to him. The essential principles having been made clear to him, Vasubandhu, with his clear intellect and profound vision, understood immediately the superiority of the Mahāyāna over the Hināyāna, continued his studies and research under his brother's direction and became equally thoroughly versed in the entire system. For

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[9] In his study entitled *The Yogacārābhūmi of Saṅgharakṣa* (BEFEO, XLIV, fasc. 2 (a954), p. 381, note 4) Paul Demiéville writes: " It is an amazing misunderstanding of the most elementary facts of religious psychology (and literature) as well as of the idea of historicity that wants to make of Maitreya a 'historical individual'. It is noteworthy that Christianity, Islam, Taoism, etc., have attributed their sacred scriptures to gods or angels and he says that the attempt to prove that Maitreya is an'historical individual is due to the historicist habit introduced from the West." Tucci also accepts his opinion and now says: "… The discussion whether Maitreyanātha was a historical personage or not… has been, to my mind, definitely settled by P. Demiéville in his recent study on the *Yogācārabhūmi de Sandhrakṣa* (Giusseppe Tucci: Minor Buddhist Tests, Part I, Série Orientale Roma, IX, (Rome, ISMEO, 1956), p. 14, n.1).

[10] Jat, IV, p. 265; DhpA, III, pp. 216-218.

[11] Indeed, Sthiramati says that Maitreya was Asaṅga's tutelary deity [*iṣṭadevata*]. A number of other great teachers in India and China are also regarded as having had contact with and being inspired by Maitreya. For details, see Demiéville, op. cit., p 376 et seq., section : *Maitreya, l'inspirateur*. There are still people today who believe in these tutelary deities and their help and inspiration.

the first time Vasubandhu understood that the Mahāyāna possessed the true and most complete teachings. If there were no Mahāyāna, he thought, there would be no path (*mārga*) and no fruition (*phala*) of the *triyāna* (i.e. the *bodhisattvayāna, pratyekabuddhayāna* and *śrāvakayāna*). This is how Vasubandhu, the great dharma master, was converted to the Mahāyāna by his brother Asaṅga.

But now Vasubandhu was afraid of falling into a miserable existence due to having reviled the Mahāyāna. Full of remorse and repenting bitterly, he went to his brother and said: "I wish to make a confession. I don't know how I could be pardoned for my past evil action. Since my tongue has done wrong by speaking against the Mahāyāna, I shall cut out my tongue to atone for my crime," But Āsaṅga replied: "Even if you cut out your tongue a thousand times, you could not wipe out your wrongdoing. If you really want to wipe it out, you must find another method." When Vasubandhu asked his brother to suggest another way, Asaṅga answered: "Your tongue was very skilful and efficacious in discrediting the Mahāyāna. If you want to efface the wrong you have done, you must explain the Mahāyāna with the same skill and efficacy." It is possible that this is the reason why Vasubandhu, at his brother's instigation, wrote many important works explaining the Mahāyāna doctrines.[12]

According to Tāranātha[13], Asaṅga visited many regions of India to spread the Mahāyāna and founded about twenty-five monasteries.

Date: Based on proofs brought to light by competent scholars over the course of several decades, we may say with some certainty that Asaṅga lived in the IVth century C.E. in northwestern India.[14]

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[12] Paramārtha says "…..everyone studying the Mahāyāna and the Hīnayāna in India and the bordering countries uses Vasubandhu's works as basic texts." (*The Life*, p. 27)

[13] Tāranātha, or Tārānātha, a Tibetan lama whose name was Kun-dga' snying-po (Heart of Joy), was born in 1573 C.E. Later he went to Mongolia where he spent the rest of his life and where he founded many monasteries under the patronage of the Chinese emperor. His *History of Buddhism in India*, based on Indian and Tibetan sources, written in 1608 (translated from Tibetan into German by A. Schiefner, St. Petersburg, 1869, and retranslated from German into English in Ind. Hist. Qu., 3, 1927), contains a story of Asaṅga's life more legendary than that of Paramārtha. But behind the incredible events narrated by Tāranātha, one can sense the patience, will and perseverance of Asaṅga in his search for knowledge. In Tāranātha's story as well, Vasubandhu was the younger brother of Asaṅga and was converted by him to the Mahāyāna.

[14] The time of Asaṅga is fixed according to that of his brother Vasubandhu. The question of whether the author of the *Abhidharmakośa* was the same individual as the brother of Asaṅga or whether there were two Vasubandhus belonging to two different times, does not concern us here. Be that as it may, all opinions agree that Vasubandhu, Asaṅga's brother, lived in the IVth century C.E. We will therefore keep that date as that of the period of Asaṅga's life. For further details, see: J. Takakusu, *A Study of Paramārtha's Life of Vasubandhu and the Date of Vasubandhu*, JRAS, 1905, pp. 33-53; Sylvain Lévi, *Sūtrālaṃkāra*, translation, introd. pp. 1-7; Noël Péri, *A propos de la date de Vasubandhu,* BEFEO, XI (1911), pp. 339-390; H. Ui, *On the Author of Mahāyānasūtrālaṅkara*, Zeitschrift für Indologie und Iranistik, VI (1928), pp. 215-225; J. Takakusu, *The Date of Vasubandhu the Great Buddhist Philosopher*, Indian Studies in honor of Charles Rockwell Lanman, Cambridge, Mass. (1929), pp. 79-88; T. Kimura, *The date of Vasubandhu seen from the Abhidharmakośa*, ibid. pp. 89-92; G. Ono, *The Date of Vasubandhu seen from the History of Buddhist Philosoph*y, ibid., pp.93-94; M. Winternitz, Hist. Ind. Lit., p.355, n. 6; E. Frauwallner, *On the*

Systematization of the Mahāyāna: The early Buddhist schools (also called the Hīnayāna) had already given a definite form to the concepts contained in the original sūtras by developing their Abhidharma texts. The Theravādins had their seven *Abhidhamma Pakaraṇa*[15]; the Sarvāstivādins had their *Jñānaprasthāna* together with its six *pāda*s. The Mahāyānists developed and formulated their own Abhidharma as well. This work was achieved by two great masters who may be thought of as the founders of the two main Mahāyāna schools: Nāgārjuna (the second half of the IInd century C.E.) established the Madhyamaka with his *Mūlamādhyamikakārikā*, and the voluminous commentary on the *Prajñāpāramitā*. Asaṅga established the Yogācāra(-Vijñānavāda) with his monumental *Yogācārabhūmiśāstra*. What the *Abhidhammapiṭaka* in Pāli is for the Theravādins, the *Jñānaprasthāna* for the Sarvāstivādins, the *Mahāprajñāpāramitāśāstra* for the Mādhyamikas, the *Yogācārabhūmiśāstra* is for the Yogācārins.

AB. *ABHIDHARMASAMUCCAYA*

The *Abhidharmasamuccaya*, a most important text of the Mahāyāna Abhidharma containing almost all of the major Mahāyāna doctrines, may be thought of as the résumé of all the other works of Asaṅga. The treatment of subjects in this work is the same as the traditional treatment found in the Pāli Abhidhamma texts such as the *Dhammasaṅgaṇi*, the *Vibhaṅga* and the *Dhātukathā* which preceded it by several centuries, namely, asking and answering a question. All the long explications appearing in this work, which are rare, serve as the answer to some question.

The *Abhidharmasamuccaya* is divided into two parts : I. *Lakṣaṇasamuccaya* (Compendium of Characteristics) and II. *Viniścayasamuccaya* (Compendium of Ascertainments). Each contains four chapters.

ABA. *FIRST PART*

Chapter I is divided into two Sections[16]. In the first Section, entitled 'Three Dharmas', the five *skandha*s (aggregates), the eighteen *dhātu*s (elements) and the twelve *āyatana*s (spheres) are treated in detail in respect to their enumerations, characteristics, definitions, etc. The second Section, entitled "Division of Aspects" (*Prakāraprabheda*)[17], examines the same *skandha*s, *dhātu*s and *āyatana*s from sixteen different points of view, such as substance and designation, conventional and ultimate, conditioned and unconditioned, mundane and supramundane, time and space, conditioned origination, etc., with the aim of showing that there is no self (*ātman*) in any sense among these categories.

Date of the Buddhist Master of the Law Vasubandhu, IsMEO, (Rome, 1951); Th. Stcherbatsky, Buddhist Logic, Vol 1, p. 31; Alex Wayman, *Analysis of the Śrāvakabhūmi Manuscript* (Univ. Calif. Press, 1961), p.19 seq.

[15] *Dhammasaṅgani, Vibhaṅga, Puggalapaññatti, Dhātukathā, Paṭṭhāna, Yamaka, Paṭṭhāna, Kathāvatthu*.

[16] In Pradhan's edition, this chapter is divided into three sections according to the Chinese version. But as may be seen, the third section is actually the continuation of the second and there is no reason for such a division. In the original Sanskrit text published by Gokhale, this section continues from the second without any division.

[17] The method of treatment and the subjects discussed in this Section are almost the same as those of the Pāli Abhidhamma *Dhātukathā*.

Chapter II, which is short and entitled ‘Includedness’ or ‘Grouping’ (*saṃgraha*) studies the *skandha*s, *dhātu*s and *āyatana*s by classifying them into eleven groups according to: 1. characteristics (*lakṣaṇa*), 2. elements (*dhātu*), 3. species (*jāti*), 4. state (*avasthā*), 5. associations (*sahāya*), 6. space (*deśa*), 7. time (*kāla*), 8. partial group (*ekadeśa*), 9. complete group (*sakala*), 10. mutual group (*anyonya*) and 11. absolute group (*paramārtha*). The purpose is to give a synthetic view of things.

Chapter III, also short, is entitled ‘Connectedness’ (*samprayoga*) and examines physical and mental phenomena as combinations in different circumstances and conditions in the different realms. The purpose of this examination is to show that the conjunction and disjunction of such things as feelings (*vedanā*) are in the mind only (*cittamātra*) and that the notion that the self (*ātman*) feels, experiences, perceives, wills, remembers, is false.

Chapter IV, the shortest of the entire work, is entitled ‘Accompaniedness’ (*samanvāgama*). It studies beings with regard to their seeds (*bīja*) in the three realms (*kāma, rūpa, ārūpya*), with regard to their skill (*vaśitā*) in the mundane and supramundane virtues and their good, bad or neutral practice (*samudācāra*). Those who understand this see the increase and decrease of *dharma*s and give up attachment and aversion (*anunayapratighaprahāṇa*).

ABB.

SECOND PART

Compendium of Ascertainments

Chapter I, dedicated to the four Noble Truths, is the longest and is divided into four Sections.

The first Section deals with the first Noble Truth, *duḥkhasatya*, the truth of suffering, which includes both animate and inanimate worlds. The animate world is made up of all beings, whether born into the hell realm, the animal realm, the ghost (*preta*) realm, the human realm, the god realm (*deva*) and the realm of Brahma. The inanimate world includes a limitless number of universe systems in the ten directions of space; these systems dissolve or remain dissolved, evolve and remain evolved, will dissolve or will evolve constantly without interruption.

Duḥkha, listed in its eight forms (birth, old age, sickness, death, etc.) is treated in three different aspects: *duḥkha* as ordinary suffering (*duḥkhaduḥkhatā*), as change (*vipariṇāmaduḥkhatā*) and as conditioned existence (*saṃskāraduḥkhatā*). Furthermore, it is studied from the conventional (*saṃvṛti*) and absolute (*paramārtha*) points of view.

The four characteristics of *duḥkha*, *anitya* (impermanence), *duḥkha* (suffering), *śūnya* (empty) and *anātma* (non-self) are explained in detail. The momentariness of matter (*rūpasya kṣaṇikatā*) is treated here, the atom is defined as not having any physical body (*niḥśarīra*) and is established mentally by ultimate analysis of matter. The purpose of this discussion is to penetrate into the non-reality of material substance.

At the end of this Section, *antarābhava* (intermediate existence) and *gandharva* are studied in the context of death.

The second Section deals with the second Noble Truth, *samudaya*, the origin of *duḥkha*. As the principal statement, *tṛṣṇā* (thirst, desire) is mentioned as the origin of suffering, but in the detailed study, the *kleśa*

‘defilements’ and the activities predominated by the defilements (*kleśādhipateyakarma*) are considered as *samudaya*. After listing the main kleśas (six or ten in number), the author explains their characteristics (*lakṣaṇa*), their arising (*utthāna*), their objects (*ālambana*), their connectedness (*samprayoga*), their twenty-four synonyms (*paryāya*), their differences (*vipratipatti*), their realms (*dhātu*), their groups (*nikāya*) and their abandonment (*prahāṇa*).

Various categories of karma such as *kuśala* and *akuśala*, *sādhāraṇa* and *asādhāraṇa*, *balavat* and *durbala*, *puṇya*, *apuṇya* and *āniñjya*, *dṛṣṭadharma, upapadaya* and *aparaparyāya*, etc., are studied in detail under activities predominated by the defilements (*kleśādhipateyakarma*).

At the end of this section, the second Noble Truth is defined as the cause (*hetu*), origin (*samudaya*), source (*prabhava*) and condition (*pratyaya*) for rebirth and continuity.

The third Section explains *nirodha* (*nirvāṇa*) according to twelve points of view, such as characteristics (*lakṣaṇa*), profundity (*gāmbhīrya*), conventional (*saṃvṛti*), absolute (*paramārtha*), etc. Next, thirty-four synonyms (*paryāya*) of *nirodha* are defined in turn to show why *nirodha* is designated by one term or another. At the end of the Section the four characteristics of the third Noble Truth are given, namely, cessation (*nirodha*), peace (*śānta*), excellence (*praṇīta*) and liberation (final beatitude) (*niḥsaraṇa*).

The fourth Section deals with the fourth Noble Truth. According to the original Pāli texts, the fourth Noble Truth is always defined as the Eightfold Noble Path (*ariyo aṭṭhaṅgiko maggo*). But Asaṅga treats the Path (*mārgasatya*) very differently, and the Eightfold Noble Path does not appear in its traditional place. According to Asaṅga, the Path (*mārga*) consists of five categories:

1. *Sambhāramārga* (Path of Preparation), which consists of moral practice (*śila*), control of the senses (*indriyeṣu guptadvāra*), meditation (*śamathavipaśyanā*), etc., practiced by ordinary people (*pṛthagjana*).

2. *Prayogamārga* (Path of Application), which leads (with the aid of the preceding path) to the acquisition of favorable roots (*kuśalamūla*) resulting in penetration of the Truths (*nirvedabhāgīya*) to a certain point and to different degrees.

3. *Darśanamārga* (Path of Seeing) leads to profound seeing of the Truths. Some expressions found in the sūtras[18], e,g., *virajam vītamalaṃ dharmacakṣur udapādi* (Pāli: *virajaṃ vītamalaṃ dhammacakkhuṃ udapādi*), *dṛṣṭadharmā prāptadharmā viditadharmā paryavagāḍhadharmā* … (Pāli: *diṭṭhadhammo pattadhammo viditadhammo pariyogāḷhadhammo* ...) concern this Path.

4. *Bhāvanāmārga* (Path of cultivation or Mental Development), which consists, among others, of the thirty-seven *bodhipakṣadharma*s (the thirty-seven dharmas leading to enlightenment), which in turn are made up of four *smṛtyupasthana*s (Pāli, *satipaṭṭhāna*), four *samyakpradhāna*s, four *ṛddipāda*s, five *indriya*s (*śraddhā, vīrya*, etc.), five *bala*s (*śraddhā, vīrya*, etc.), seven *bodhyaṅga*s (Pāli: *bojjhaṅga*) and the Eightfold Path. In the *Bhāvanāmārga* these dharmas are studied according to their different aspects and are designated by different names. Thus, the four *smṛtyupasthāna*s are called the Path of Examining

[18] E.g., S IV, 47; V, 423; A IV, 186, 210, etc.

Objects (*vastuparīkṣamārga*), the four *samyakpradhāna*s are called the Path of Vigorous Effort (*vyāvasāyikamārga*), the four *ṛddhipāda*s are called the Path of Preparation for Concentration (*samādhiparikarmamārga*), the five *indriya*s are called the Path of Application for Perfect Realization (*abhisamayaprayogikamārga*), the five *bala*s are called the Path of Adhering to Perfect Realization (*abhisamayaśliṣṭamārga*), the seven *bodhyaṅga*s are called the Path of Perfect Realization (*abhisamayamārga*), and the Noble Eightfold Path is called the Path leading to Purity and Emancipation (*viśuddhinairyāṇikamārga*). Thus we can see that the Noble Eightfold Path is but one aspect of *mārgasatya*.

5. *Niṣṭhāmārga* (Path of Perfecting or Terminating) which consists of the *vajropamasamādhi* (diamond samādhi) attained by the one who has traveled the *bhāvanāmārga*.

Chapter II, entitled 'Ascertainment of Dharmas', deals with the Buddha's teachings. First it is divided into twelve *aṅga*s (members), e.g. *sūtra* (discourse), *geya* (verse narrative), *vyākaraṇa* (prophecies), etc. These are then incorporated into the threefold canon (*tripiṭaka*), Sūtra, Vinaya and Abhidharma, which are again classified as *śravakapiṭaka* (canon of the disciples) and *bodhisattvapiṭaka* (canon of the bodhisattvas), followed by the reasons why the Buddha's teachings are divided into the threefold canon. Next come the four *ālambana*s (objects) of the Dharma: *vyāpya* (pervasiveness), *caritaviśodhana* (purification of character), *kauśalya* (skillfulness) and *kleśaviśodhana* (purification of defilements). Then Asaṅga explains how whosoever so wishes should examine the Dharma according to four reasonings (*yukti*): 1. *sāpekṣā* (dependence), 2. *kāryakāraṇa* (cause and effect), 3. *sākṣātkriyāsādhana* (completion of becoming evident (?), leading to realization) and 4. *dharmatā* (essential nature). This is followed by four investigations (*paryeṣaṇā*) and four precise knowledges (*parijñāna*) of name (*nāma*), substance (*vastu*), designation of self-nature (*svabhāvaparijñapti*) and designation of particularities (*viśeṣaparijñapti*) in regards to Dharma.

Then the five levels of union (*yogabhūmi*) of the person engaged in concentration are explained. Also discussed is how one becomes competent in the Dharma, in its meaning (*artha*), in the literal sense (*vyañjana*), in its philosophical explanation (*nirukti*) and in the connection to past and future (*pūrvāntāparāntānusandhi*), and how one becomes a person dwelling in the Dharma (*dharmavihārin*).

The last part of this chapter is devoted to praise of the *Vaipulya*, defined and explained as the canon of the bodhisattvas' perfections (*bodhisattvapāramitāpiṭaka*). Why some are afraid of the *Vaipulyadharma* and why others, although attracted to it, are unable to attain liberation, is also examined. An interesting and informative list appears in this discussion of the twenty-eight wrong views (*asaddṛṣṭi*) that could arise in the mind of the bodhisattva who examines the Dharma superficially according to the letter.

Next are explained the well-known words of the *Vaipulya*, i.e. *niḥsvabhāvāḥ sarvadharmāḥ*; the knowledge of the four *abhiprāya* (intentions) and the four *abhisandhi* (profound hidden meanings) is mentioned as necessary to understand the ideas expressed by the Tathāgata in the *Vaipulya*. Finally, the *Vaipulya* is praised as the doctrine that brings happiness and well-being to all.

Chapter III is entitled 'Ascertainment of Attainments' (*prāptiviniścaya*) and is divided into two Sections, the definition of individuals (*pudgalavyavasthāna*) and definition of realization (*abhisamayavyavasthāna*).

The first Section, entitled *Pudgalavyavasthāna*, deals with individuals from seven points of view: 1. character (*carita*), 2. emancipation (*niryāṇa*), 3. support (*ādhāra*), 4. application (*prayoga*), 5. result (*phala*), 6. realm (*dhātu*) and 7. career (*carya*).

As for character, there are seven types of individuals: those who are dominated by 1. lust (*rāgacarita*), 2. hatred (*dveṣacarita*), 3. ignorance (*mohacarita*), 4. pride (*mānacarita*), or 5. distraction or discursiveness (*vitarkacarita*), whereas others are 6. normal or balanced (*samabhāgacarita*) and 7. only slightly passionate (*mandarajaskacarita*).

With respect to liberation (*niryāṇa*), there are three types of individuals: those belonging to the vehicle of the disciples (*śrāvakayānika*), those belonging to the vehicle of the pratyekabuddhas (*pratyekabuddhayānika*) and those belonging to the great vehicle (*mahāyānika*).

With regard to support (*ādhāra*), 1. there are those who have not yet acquired the 'viaticum'[19] (accumulations) (*asambhṛtasambhāra*), 2. those who have and have not acquired the 'viaticum' (*sambhṛtāsambhṛtasambhāra*) and finally those who have acquired the 'viaticum' (*sambhṛtasambhāra*).

From the point of view of application (*prayoga*), there are individuals who follow either confidence or faith (*śraddhānusārin*) or the doctrine (*dharmānusārin*).

In regard to results, there are twenty-seven individuals, such as those devoted to faith (*śraddhādhimukta*), those who have attained insight (*dṛṣṭiprāpta*), those who are stream-enterers (*srotaāpanna*), etc. Various categories of arhant are also mentioned in this context.

With regard to realms (*dhātu*), beings are classified as belonging to the realm of the sense pleasures (*kāmāvacara*), the realm of form (*rūpāvacara*) or the formless realm (*ārūpāvacara*).

With regard to the practitioner (*carya*), five categories of bodhisattvas are mentioned, such as the bodhisattva whose conduct is directed by strong inclination (*adhimukticārin*) or by strong resolution (*adhyāśayacārin*), etc.

The second Section, *Abhisamayavyavasthāna*, discusses realization (*abhisamaya*) under ten headings: 1. realization of the doctrine (*dharmābhisamaya*), 2. realization of the meaning (*arthābhisamaya*), 3. realization of the state of reality (*tattvābhisamaya*), 4. subsequent realization (*pṛṣṭābhisamaya*), 5. realization of the Jewels (*ratnābhisamaya*), 6. realization of the cessation of wandering in saṃsāra (*asaṃcārābhisamaya*), 7. perfect realization (*niṣṭhābhisamaya*), 8. realization of the disciples (*śrāvakābhisamaya*), 9. realization of the pratyekabuddhas (*pratyekabuddhābhisamaya*) and 10. realization of the bodhisattvas (*bodhisattvābhisamaya*).

Of these ten, the *bodhisattvābhisamaya* is studied in detail. In the discussion of the eleven differences between the realization of the disciples and that of the bodhisattvas, all the great spiritual and mystical qualities are described, such as the four immeasurables (*apramāṇa*), the eight liberations (*vimokṣa*), the

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[19] W. Rahula translates the Sanskrit thus. The meaning of *sambhṛtasambhāra* is 'to collect all requisites, to prepare what is necessary'.

eight spheres of mastery (*abhibhvāyatana*), the ten spheres of totality (*kṛtsnāyatana*), the four kinds of discriminating awareness (*pratisaṃvid*), the six kinds of superior knowledge (*abhijñā*), the ten powers (*bala*), the four kinds of fearlessness (*vaiśāradya*), the three kinds of applications of mindfulness (*smṛtyupasthāna*), great compassion (*mahākaruṇā*), the eighteen qualities special to the Buddha (*āveṇikabuddhadharma*), the knowledge of all aspects (*sarvākārajñāna*), etc.

Then Asaṅga discusses why the bodhisattva does not become a *srotaāpanna*, etc. The bodhisattva has agreed to take on a limitless number of rebirths for the benefit of others, destroying only the obstacles to the knowable (*jñeyāvaraṇa*) but not the obstacles of the defilements (*kleśāvaraṇa*). Nevertheless, the bodhisattva remains pure like an arhat. He does not abandon the *kleśāvaraṇa* and the *jñeyāvaraṇa* until attaining *bodhi*, awakening, and becomes an arhat, a Tathāgata. The bodhisattva's skillful means (*upāyakauśalya*) for ripening beings (*sattvaparipāka*) and other special qualities are also described.

Chapter IV, entitled 'Ascertainment of Dialectic' (*sāṃkathyaviniścaya*), deals with: 1. methods of discussion of meaning (*arthaviniścaya*), 2. methods of explaining a sūtra (*vyākhyāviniścaya*), 3. methods of analytical demonstration (*prabidhyasandarśanaviniścaya*), 4. methods of treating questions (*sampraśnaviniścaya*), 5. methods of debate according to includedness (*saṃgrahaviniścaya*), 6. methods of discussion or controversy (*vādaviniścaya*) and 7. methods of discussing the profound and hidden meaning of certain passages in the sūtras (*abhisandhiviniścaya*).

This section on *váda* (art of debate) may be thought of as a first attempt of Buddhist logic which Diṅnāga and Dharmakīrti later were systematically to develop and perfect. The subject is discussed under seven headings: 1. debate or discussion (*vāda*), 2. debate assembly (*vādādhikaraṇa*), 3. subject of discussion (*sādya*, things to be proven, *sādhana,* proof,) (*vādādhiṣṭhāna*), 4. ornaments of discussion (erudition, eloquence, etc.) (*vādālaṅkāra*), 5. defeat in a discussion (*vādanigraha*), 6. coming out of debate (*vādaniḥsaraṇa*) and 7. qualities useful in discussion (extensive knowledge, self-confidence, quickness of mind, etc.) (*vāde bahukārā dharmaḥ*). Finally, citing a passage from the *Mahāyanābhidharmasūtra* that says there are twelve reasons a bodhisattva should not argue with others, Asaṅga advises that one should engage in discussion only to acquire knowledge for one's own edification, and not to debate solely for the pleasure of debating.

AC. *THE TRANSLATION*

In 1934, the Tripiṭakācārya Mahāpaṇḍita Rāhula Sāṃkṛtyāyana found, in the Tibetan monastery of Salu near Shigatse, about two-fifths of the original Sanskrit text of the *Abidharmasamuccaya*, long thought to have been lost. His photographs of these manuscript fragments were deposited in the library of the Bihar Research Society, Patna. These were edited and published by V. V. Gokhale in the Journal of the Bombay Branch, Royal Asiatic Society, N.S., vol. 23, 1947. In 1950, Pralhad Pradhan published another edition (Visvabharati, Santiniketan, 1950) of the same fragments with his own restoration of the missing parts (about three-fifths of the text) with the help of the Tibetan and Chinese versions.

The present translation [into French] is based on the Sanskrit editions just mentioned and on the Tibetan translation of the entire text (Bibliothèque nationale, Paris, Ms. tibétain 251, fol. 51 recto to 141 verso) and

on the Chinese translation of Hiuan-tsang (vol. 31, no. 1605, pp. 663a-694b of the Taisho edition of the Chinese Buddhist canon).

In translating the technical Sanskrit terms, I [Rahula Walpola] tried as much as possible to maintain uniformity in the French words, but evidently this was not always possible. The word *dharma*, for example, in some contexts means ‘doctrine’, but in others it means ‘virtue’, ‘nature’, ‘teaching’ or ‘truth’, etc.. *Chanda* as *ṛddhipāda* (as in the list *chanda*, *vīrya*, etc.) means ‘wanting’, but in the term *kāmachanda* it means ‘desire’ for sense pleasures. *Viṣaya* is ‘object’ in connection with *indriya* (faculty), but in the expression *paricchinnaviṣayālambana*, it means ‘sphere’, ‘object of the limited sphere’. *Dhātu* is ‘element’ in *cakṣurdhātu* (eye element), but it is ‘realm’ in *kāmadhātu* (realm of sense pleasures). *Rūpa* is ‘matter’ in *rūpaskandha* (aggregate of matter), but it is ‘visible form’ in the list *rūpa, śabdha. gandha*, etc. To avoid confusion, I [Walpola] usually give the original Sanskrit in parentheses.

THE COMPENDIUM OF THE SUPER-DOCTRINE (PHILOSOPHY) (*ABHIDHARMASAMUCCAYA*)

[Part I:] In the **Compendium of Characteristics** (*lakṣaṇasamuccaya*):

- [Chapter I:] three dharmas (*tridharma*),
- [Chapter II:] includedness (*saṃgraha*),
- [Chapter III:] connectedness (*samprayoga*) and
- [Chapter IV:] accompaniedness (*samanvāgama*).

[Part II:] In the **Compendium of Ascertainments** (*viniścayasamuccaya*):

- [Chapter I:] truth (*satya*),
- [Chapter II:] doctrine (*dharma*),
- [Chapter III:] acquisition (*prāpti*) and
- [Chapter IV:] dialectic (*sāṃkathya*).

B. *THE COMPENDIUM OF CHARACTERISTICS (LAKṢAṆASAMUCCAYA)*

BA. *CHAPTER ONE: THREE DHARMAS (TRIDHARMA)*

[First Section:]

1. How many (*kati*),
2. for what purpose (*kim upādāya*),
3. characteristics (*lakṣaṇa*),
4. definition (*vyavasthāna*) [MW: condition, state, circumstances],
5. succession (*anukrama*),
6. meaning (*artha*),
7. example (*dṛṣṭhānta*),

[Second Section:]

8. classification (*prabedha*).

All of these constitute what is to be known in the Compendium.

BAA. *FIRST SECTION THREE DHARMAS* (*SKANDHA, DHĀTU, ĀYATANA*)

BAA.1. *HOW MANY (KATI),*

How many aggregates (*skandha*), elements (*dhātu*) and sense-spheres (*āyatana*) are there?

There are five aggregates:

1. matter (*rūpa*),
2. sensations (*vedanā*),
3. the perceptions (*saṃjñā*),
4. formations (*saṃskāra*) and
5. consciousness (*vijñāna*).

There are eighteen elements:

1. eye (*cakṣurdhātu*),
2. form (*rūpadhātu*)[20] and
3. visual consciousness (*cakṣurvijñānadhātu*);
4. ear (*śrotradhātu*),
5. sound (*śabdadhātu*) and
6. auditory consciousness (*śrotravijñānadhātu*);
7. nose (*ghrāṇadhatu*),
8. odor (*gandhadhātu*) and
9. olfactory consciousness (*ghrānavijñānadhātu*);
10. tongue (*jihvādhātu*),
11. taste (*rasadhātu*) and
12. gustatory consciousness (*jihvāvijñānadhātu*);
13. the body (*kāyadhātu*),
14. touch (*spraṣṭavyadhātu*) and
15. tactile consciousness (*kāyavijñānadhātu*);
16. mental organ (*manodhātu*),
17. mental object (*dharmadhātu*) and
18. mental consciousness (*manovijñānadhātu*).

There are twelve sense-spheres:

1. eye (*cakṣurāyatana*) and
2. form (*rūpāyatana*);
3. ear (*śrotrāyatana*) and
4. sound (*śabdāyatana*);
5. nose (*ghrāṇāyatana*) and
6. odor (*gandhāyatana*);
7. tongue (*jihvāyatana*) and
8. taste (*rasāyatana*);
9. body (*kāyāyatana*) and

[20] In the category *rūpa, śabda*, etc., *rūpa* means 'visible form' and not 'matter' as in the category of the five aggregates. In this context, to translate rūpa as 'matter' would be confusing because things like sound (*śabda*), smell (*gandha*), etc., are also made up of subtle matter.

10. touch (*spraṣṭavyāyatana*);
11. mental organ (*manāyatana*) and
12. mental objects (*dharmāyatana*).

BAA.2.

FOR WHAT PURPOSE (KIM UPĀDĀYA),

Why are there only five aggregates? Because of the five ways in which the concept of self (*ātman*) makes its appearance:

1. self as physical apprehension,
2. self as experience,
3. self as expression,
4. self as the doer of all good and all evil, and
5. self as the basis of all of that.

Why are there only eighteen elements? Because as a result of two things, body (*deha*)[21] and apprehension (*parigraha*),[22] there is support for the sixfold past and present experience (*atītavartamānaṣaḍākāropabhogadhāraṇatā*).[23]

Why are there only twelve sense-spheres? Because as a result of two things, body and apprehension, there is the doorway of access to the sixfold future experience (*anāgataṣaḍākāropabhogāyadvāra*).

Why are the aggregates called 'being grasped' (appropriated) (*upādana*)? The aggregates are called thus because they are associated with grasping.

What is grasping? Desire (*chanda*) and passion (*rāga*) for the aggregates.

Why are desire and passion called grasping? Desire and passion are thus called due to the continuity and non-abandonment of future and present aggregates and also due to desire for the future and attachment to the present.

Why are the elements and sense-spheres considered to be associated with grasping? The explanation for this is the same as in the case of the aggregates.

BAA.3.

CHARACTERISTICS (LAKṢAṆA),

What is the characteristic (*lakṣaṇa*) of form? Change is the characteristic of form. There are two types: (i) change through contact, and (ii) change through localization.

(i) What is change through contact? It is the change caused through contact by the hand, the foot, a stone, a weapon, a stick, cold, heat, hunger, thirst, a mosquito, a horsefly, a snake, a scorpion, etc.

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[21] *Deha* signifies the six *indriya*s (faculties): eye, ear, nose, tongue. body and mental organ.

[22] *Parigraha* signifies the six *viṣayas* (objects): visible form, sound, smell, taste, touchable and mental objects.

[23] *Atītavartamānaṣadākāropabhogadhāraṇatā* signifies the six *vijñāna*s (consciousnesses): visual, auditory, olfactory, gustatory, tactile and mental consciousness.

(ii) What is change through localization? It is imagining a form through a determinate or indeterminate mental idea as such and such a form or some other form.

What is the characteristic of sensation? Experience is the characteristic of sensation. There is experience when one feels the results of good or bad actions.

What is the characteristic of perception? Recognition is the characteristic of perception. The nature of perception is to know various things and to express the things that are seen, understood, conceived of and things which are remembered.[24]

What is the characteristic of the formations? The characteristic of the formations is to construct. The nature of formation is to form and to construct; by means of it, the mind is directed towards favorable (*kuśala*), unfavorable (*akuśala*) and neutral (*avyākṛta*) activities.

What is the characteristic of consciousness? The characteristic of consciousness is to know. By means of consciousness one knows visible form, sound, smell, taste, tangible objects, mental objects and the various realms.

What is the characteristic of the eye-element? It is that by means of which one sees forms and that which is the base-consciousness, the accumulated seed (*bījam upacitam ālayavijñāna*). The characteristics of the ear-, nose-, tongue-, body- and mental-organ elements are similar to that of the eye-element.

What is the characteristic of the element of form? The element of form is that which becomes visible when it is seen by the eye, and on which the supremacy of the eye-element is exerted. The characteristics of the elements of sound, smell, taste, touchable and the mental object are also similar to that of the element of form.

What is the characteristic of the element of visual consciousness? It is a reaction towards a visible form that has the eye for its subject (basis) and the form for its object. Also, it is the base-consciousness of the results which is the accumulated seed (*bījam upacitam vipākālayavijñānam*). The characteristics of the elements of the auditory, olfactory, gustatory, tactile and mental consciousnesses are also similar to that of the visual consciousness.

What is the characteristic of the sense-spheres ? It should be understood in the same way as that of the elements.

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[24] Cf. the Pāli expression *diṭṭha-suta-muta-viññāta*. MA I, p. 37 says that the word *muta* indicates smell, taste and tangible things: *gandharasaphoṭṭhabbānaṃ etaṃ adhivacanaṃ.*

BAA.4. *ARRANGEMENT/DEFINITION (VYAVASTHĀNA) [MW: CONDITION, STATE, CIRUMSTANCES]*

BAA.4.1. *ARRANGEMENT/DEFINITION OF THE AGGREGATES*

BAA.4.1.1. *ARRANGEMENT/DEFINITION OF THE AGGREGATE OF FORM*

What is the definition of the aggregate of form? Whatever it may be, all form is composed of the (i) four great elements and (ii) their derivatives.

(i) What are the four great elements? These are the elements earth, water, fire and air.

What is the earth element? It is solidity.

What is the water element? It is fluidity.

What is the fire element? It is heat.

What is the air element? It is movement.

(ii) What is derived matter? The faculties of the eye, ear, nose, tongue, body, a certain part of form, sound, smell, taste, tangible and also the matter included in the sense-sphere of mental objects.[25]

- **What is the eye faculty (*indriya*)?** It is a sensitive material derived from the four great elements that is the basis of visual consciousness.
- **What is the ear faculty?** It is a sensitive material derived from the four great elements that is the basis of auditory consciousness.
- **What is the nose faculty?** It is a sensitive material derived from the four great elements that is the basis of olfactory consciousness.
- **What is the tongue faculty?** It is a sensitive material derived from the four great elements that is the basis of the gustatory consciousness.
- **What is the body faculty?** It is a sensitive material derived from the four great elements that is the basis of the tactile consciousness.
- **What is form?** It is a phenomenon derived from the four great elements that is the object of the visual faculty, such as blue, yellow, red, white, long, short, square, circular, big, small, high, low, soft, rough, sun, shadow, light, darkness, cloud, smoke, dust and fog; the form of space, the form of a gesture (of expression), the form of the color of the sky. All of these are three-fold: pleasant, unpleasant or indifferent.
- **What is sound?** It is a phenomenon derived from the four great elements that is perceptible to the auditory faculty as pleasant, unpleasant or indifferent. Sound is produced by the four great

[25] Cf. Vam. p. 444.

elements, whether organic,[26] inorganic,[27] or both.[28] It is discerned in the world or made by individuals endowed with supernatural powers (*siddhas*), or imagined or pronounced by the saints (*ārya*) or by heretics.

- **What is smell?** It is a phenomenon derived from the four great elements that is perceptible to the olfactory faculty as a pleasant, unpleasant, neutral, natural, mixed or modified smell.
- **What is taste?** It is a phenomenon derived from the four great elements that is perceptible to the gustatory faculty, as bitter, acid, sweet, acrid, salty or astringent, pleasant, unpleasant, neutral, natural, mixed or modified.
- **What is touchable?** It is a phenomenon derived from the four great elements that is perceptible to the tactile faculty, as smoothness, roughness, lightness, heaviness, flexibility, slowness, speed, cold, heat, thirst, satisfaction, strength, weakness, swoon, itching, decaying, sickness, old age, death, tiredness, rest, energy.
- **What is matter included in the sense-sphere of mental objects?** It is of five kinds: 1. infinitely small,[29] 2. that which pertains to space.[30] 3. that which pertains to the discipline of commitment,[31] 4. that which pertains to the imagination[32] and 5. that which is produced by supernatural powers.[33]

BAA.4.1.2.

DEFINITION OF THE AGGREGATE OF SENSATION

What is the definition of the aggregate of sensation? The six groups of sensations: the sensation produced by eye contact, the sensations produced by contact of the ear, nose, tongue, body and mental organ; these six groups are pleasant, unpleasant or neither pleasant nor unpleasant. In the same way, there are physical sensations either pleasant, unpleasant or neither pleasant nor unpleasant; mental sensations either pleasant, unpleasant or neither pleasasnt nor unpleasant; carnal (sensual) sensations either pleasant, unpleasant or neither pleasant nor unpleasant; noncarnal (nonsensual) sensations either pleasant, unpleasant

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[26] Such as the sound of words that are pronounced.

[27] For example the sound made by the trees agitated by the wind.

[28] For example the sound produced by a musical instrumnt.

[29] *ābhisaṃkṣepika,* "that which is very concentrated', i.e. the atom. See below, p. [ ], the definition of the atom as having no physical body and which is perceived by the intellect. Therefore the atom, very concentrated material, is included in the sense-sphere of mental objects and not in the sense-spheres of visual, auditory, olfactory, gustatory or tangible objects.

[30] *abhyavakāśika*, "that which pertains to space". This is the very expanded *rūpa* (matter) which does not hinder. This too is perceived by the intellect and not by the physical faculties, eye, etc.

[31] *sāmādānika,* "that which pertains to the discipline of commitment". This is experience met with by practice. It is *avijñāptirūpa.*

[32] *parikalpita,* "imagined". This is *rūpa*, material (as appearance) produced by the imagination.

[33] *vaibutvika,* "that which is produced by supernatural powers". These are the things produced by the *ṛddhibala*s, by the power of the *dhyāna*s, *vimokṣa*, etc.

or neither pleasant nor unpleasant; similarly there are sensations either pleasant, unpleassant or neither pleasant nor unpleasant associated with greed (*gredha*); sensations either pleassant, unpleasant or neither pleasant nor unpleasant associated with renunciation (*naiṣkramya*).

- **What is physical sensation?** It is a sensation associated with the five kinds of consciousnesses corresponding to the five physical senses.
- **What is mental sensation?** It is a sensation associated with the mental consciousness.
- **What is carnal (sensual) sensation?** It is a sensation associated with lust for the self.
- **What is noncarnal (nonsensual) sensation?** It is a sensation free of this lust.
- **What is sensation associated with greed?** It is the sensation associated with greed for the five sense pleasures.
- **What is sensation associated with renunciation?** It is the sensation that is free from the above-mentioned lust.

BAA.4.1.3. *DEFINITION OF THE AGGREGATE OF PERCEPTION*

What is the definition of the aggregate of perception? The six groups of perceptions: the perception produced by eye contact, the perceptions produced by contact with the ear, nose, tongue, body and mental organ, by means of which one perceives an object provided with marks (*sanimitta*), an object without marks (*nimitta*), a limited object (*parītta*), a vast object (*mahadgata*), an infinite object (*apramāna*), and also the sphere of nothingness where one thinks "There is nothing at all" (*nāsti kiñcid ityākiñcanyāyatanam*).

- **What is perception provided with marks?** All perceptions except for those of a person skilled in the inexpressible (*avyavahārakuśala*), of the person who has attained the signless state (*animittadhātusamāpanna*) and of the person who is at the peak of existence (*bhavāgrasamāpanna*).
- **What is perception without marks?** They are the perceptions excluded above.
- **What is limited perception?** It is that by which one perceives the world of desire (*kāmadhātu*).
- **What is vast perception?** It is that by which one perceives the world of form (*rūpadhātu*).
- **What is infinite perception?** It is that by which one perceives the sphere of limitless space (*ākāśantyāyatana*) and the sphere of limitless consciousness (*vijñānantyāyatana*).
- **What is perception of nothingness?** It is that by which one perceives the sphere of nothingness (*ākiñcanyāyatana*).

BAA.4.1.4. *DEFINITION OF THE AGGREGATE OF FORMATIONS*

What is the definition of the aggregate of formation? The six groups of volition (intention) (*cetanā*): the volition produced by eye-contact, the volitions produced by contact with the ear, nose, tongue, body and

mind organ, by means of which one is led towards a good state, towards impurity and towards discrimination of states.

Thus, except for sensation and perception,

(A) volition or intention, together with the other mental phenomena (*caitasika dharma*) as well as

(B) the formations not associated with mind (*cittaprayukta saṃskāra*), is called the aggregate of formation.

BAA.4.1.4.a. ### *(A) VOLITION/INTENTION, TOGETHER WITH THE OTHER MENTAL PHENOMENA (CAITASIKA DHARMA)*

What are these formations?

1. Attention (*manaskāra*), [mental egagement].[34]
2. contact (*sparśa*) [contact],
3. wish (*chanda*) [aspiration],
4. determination (*adhimokṣa*) [belief],
5. memory (*smṛti*) [recollection],
6. concentration (*samādhi*) [meditative stabilization],
7. wisdom (*prajñā*) [superior knowledge],
8. faith (*śraddhā*) [faith].
9. self-respect (*hrī*) [shame],
10. human respect, decorum (*apatrāpya*) [embarrassment],
11. absence of lust (*alobha*) [non-attachment],
12. absence of hatred (*adveṣa*) [non-hatred],
13. absence of delusion (*amoha*) [non-ignorance],
14. energy (*vīrya*) [joyous effort],
15. relaxation, pliancy (*praśrabdhi*) [suppleness],
16. diligence (*apramāda*) [conscientiousness or heedfulness],
17. equanimity (*upekṣa*) [equanimity],
18. non-violence (*avihiṃsā*) [non-harmfulness],
19. lust, attachment (*rāga*) [desire],

[34] Definitions in square brackets are from Khenpo Tsultrim Gyamtso Rinpoche, Lorig

20. aversion (*pratigha*) [anger],
21. pride (*māna*) [pride],
22. ignorance (*avidyā*) [ignorance],
23. scepticism (*vicikitsā*) [doubt].
24. the view of the transitory collections (*satkāyadṛṣṭi*) [belief in a self],
25. the concept of holding extreme views (*antagrāhadṛṣṭi*) [belief in the extremes],
26. attachment to beliefs (*dṛṣtiparāmarśa*) [esteeming of views],
27. attachment to observances and rituals (*śīlavrataparāmarśa*) [esteeming of morality and ascetic practices],
28. wrong views (*mithyādṛṣṭi*) [false views],
29. anger (*krodha*) [wrath],
30. grudge (*upanāha*) [resentment],
31. hypocrisy (*mrakṣa*) [concealment],
32. malice (*pradāśa*) [spite],
33. jealousy (*īrṣyā*) [envy].
34. avarice (*mātsarya*) [avarice],
35. deception (*māyā*) [hypocrisy],
36. deceit (*śāṭhya*) [deceit],
37. self-conceit (*mada*) [self-satisfaction]],
38. violence (*vihiṃsā*) [harmfulness],
39. lack of self-respect (*āhrīkya*) [non-shame],
40. lack of human respect (*anapatrāpya*) [non-embarrassment],
41. apathy (*styāna*) [lethargy],
42. excitement (*auddhatya*) [agitation],
43. lack of faith (*āśradhya*) [non-faith],
44. laziness (*kausīdya*) [laziness],
45. indolence (*pramāda*) [non-conscientiousness],
46. confused memory (*muṣitasmṛtitā*) [forgetfulness],
47. inattentiveness (*asamprajanya*) [non-introspection],

48. distraction (*vikṣepa*) [distraction],
49. sluggishness, drowsiness (*middha*),
50. remorse (*kaukṛtya*) [contrition or remorse],
51. investigation (*vitarka*),
52. reflection (*vicāra*) [analysis].

What is volition (*cetana*) [intention]? It is construction by the mind (*chittābhisaṃskāra*), mental activity (*manaskarma*). Its **function** is to direct the mind in the domain of wholesome (*kuśala*), unwholesome (*akuśala*) or neutral (*avyākṛta*) actions.

1. What is attention (*manaskāra*)? It is persistence of mind (*cetasa ābhogaḥ*). Its **function** is keep the mind (*cittadhāraṇa*) on the object (*ālambana*).

2. What is contact (*sparśa*)? It is that which is analogous to the transformation of a faculty[35] when the three-fold union[36] takes place. Its **function** is to provide a basis for sensation (*vedanā*).

3. What is will (*chanda*)? It is the wanting-to-do (*kartṛkāmatā*) that is connected closely with the desired object. Its **function** is to provide a basis for exertion.

4. What is belief (*adhimokṣa*)? It is the fact of remaining fixed on the object selected by choice. Its **function** is not to re-examine [one's decision].

5. What is memory (*smṛti*)? It is not forgetting the thought (*cetas*) concerning the object experienced[37]. Its **function** is non-distraction.

6. What is concentration (*samādhi*)? It is the one-pontedness of the mind (*cittasyaikāgratā*) on the object to be examined. Its **function** is to provide a basis for knowledge (*jñāna*).

7. What is superior knowledge (*prajñā*)? It is the investigation of the qualities (*dharma*) of the object to be examined. Its **function** is the exclusion of doubt (*saṃśaya*).

8. What is faith (*śraddhā*)? It is complete and firm conviction (*abhisampratyaya*) with respect to what exists (*astitva*), serene joy (*prasāda*) relative to good qualities (*guṇavatna*) and the aspiration (*abhilāṣa*) for capability (*śakyatva*). Its **function** is to provide a basis for will.

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[35] *indriyavikāraparicchedа*. "This meaning of pariccheda is not known in our glossaries." La Vallée Poussin, Siddhi, p.144.

[36] *trikasannipāta*, "three-fold union" is the coming together of a sense-faculty, an object and the consciousness. *indriya-viṣaya-vijñānani trīṇyeva trikam*. Trimśika, p. 20. Cf. *chakkuñ ca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ, tinnaṃ saṅgatiphasso* (M III, p.281).

[37] *saṃstutavastu,* "the object experienced". Trimśikā, p. 26, explains *saṃstutavastu* as *pūrvānubhūtam* "experienced at some other time".

9. What is self-respect (*hrī*)? It is personally being ashamed of doing harm. Its **function** is to provide a basis for abstaining from bad behavior (*duścarita*).

10. What is embarrassment, human respect, decorum (*apatrāpya*)? It is being ashamed of doing harm in consideration of others. Its **function** is the same as above.

11. What is absence of lust (*alobha*)? It is being unattached to existence (*bhava*) or to the tools of existence (*bhavopakaraṇa*). Its **function** is to provide a basis for stopping bad conduct.

12. What is absence of hatred (*adveṣa*)? It is absence of ill-will (*anāghāta*) with regard to living beings (*sattva*), to suffering (*duḥkha*) and to the conditions for suffering (*duḥkhasthānīya dharma*). Its **function** is to provide a basis for stopping bad conduct.

13. What is absence of delusion (*amoha*)? It is knowledge (*jñāna*) or discernment (*pratisaṃkhyā*) concerning the results of actions (*vipāka*), concerning the teachings (*āgama*) or penetration (*adhigama*). Its **function** is to provide a basis for stopping bad conduct.

14. What is exertion, diligence (*vīrya*)? It is a resolute mental effort (*cetaso 'bhyutsāhaḥ*) directed towards wholesome things (*kuśala*) whether as preparation (*sannāha*), or as application (*prayoga*), or as absence of weakness (*alīnatva*), or as irreversibility (*avyāvṛtti*), or as non-satisfaction (*asantuṣṭi*). Its **function** is to realize fulfilment and accomplishment in a favorable direction.

15. What is relaxation, pliancy (*praśrabdi*)? It is the flexibility (*karmaṇyatā*) of body and mind attained by relaxing the rigidity (*dauṣṭhulya*)[38] of body and mind. Its **function** is to eliminate any obstruction.

16. What is diligence (*apramāda*)? It is the devlopment of wholesome conditions by means of non-greed, non-hatred and non-delusion accompanied by exertion, and thus it is the protection of the mind against impure conditions (*sāsrava dharma*). Its **function** is to realize the fulfilment of and accomplishment of mundane (*laukika*) and supramundane (*lokottara*) happiness.

17. What is equanimity (*upekṣā*)? It is evenness of mind (*cittasamatā*), the passiveness of the mind (*cittapraṣaṭhatā*),[39] the disinterested and stable state of mind (*citasyānābhogāvasthitatā*) that counteracts impure states (*saṃkliṣṭavihara*). It is based on the absence of lust, hatred and delusion, accompanied by exertion. Its **function** is not to present any opportunity for the defilements (*saṃkleśa*).

18. What is non-violence? (*avihimsā*)? It is compassion (*karuṇā*) which belongs to absence of hatred. Its **function** is not to torment.

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[38] *dauṣṭhulya*. Trimśika, p. 27, explains the word as *kāyacittayorakarmaṇyatā saṃkleśikadharmabījanī cha* 'the rigidity of body and mind and the seeds of the defilements'. In Pāli the word usually means 'bad, unseemly, shameless, wicked'.

[39] *cittapraṣaṭhatā*. Trimśika, p. 28, explains the word thus: *anabhisaṃskāreṇāprayatnena samāhitachetaso yathābhiyogaṃsamasyaiva yā pravṛttiḥ sācittapraśaṭhatā*. 'Passiveness of the mind (*cittapraśaṭhatā*) is the continuity of the state of the stable and even mind already realized, without construction and effortlessly.' *praśata* is derived from the root *śaṭh* 'to be lazy'.

19. What is lust, attachment (*rāga*)? It is attachment to the three realms of existence. Its **function** is to cause suffering.

20. What is aversion (*pratigha*)? It is ill-will (*āgāta*) towards living beings, suffering and the conditions of suffering. Its **function** is to provide a basis for unhappy states [40]and bad conduct.

21. What is pride (*māna*)? It is an inflated mind (*cittasyonnatiḥ*) supported by the idea of self. Its **function** is to provide a basis for the appearance of disrespect (*agaurava*) and suffering.

22. What is ignorance (*avidyā*)? It is the absence of knowledge (*ajñāna*) in regard to the three realms of existence (*traidhātuka*). Its **function** is to provide a basis for the appearance of the defilements, erroneous decisions and doubts concerning the teachings (*dharma*).

23. What is doubt (*vicikitsā*)? It is doubt or uncertainty or scepticism (*vimati*) with regard to the Truths (*satya*). Its **function** is to provide a basis for not becoming involved with the wholesome (*kuśalapakṣa*).

24. What is the view of the transitory collections, the concept of self (*satkāyadṛṣṭi*)? It is the assumption, the bias, the concept, the viewpoint, the opinion of the person who considers the five aggregates of attachment as a 'self' or belonging to a 'self'. Its **function** is to provide a basis for all kinds of beliefs.[41]

25. What is the view of holding extremes (*antagrāhadṛṣṭi*)? It is the assumption, the bias, the concept, the viewpoint, the opinion of the person who considers the five aggregates of attachment as eternal (*śāśvata*) or as being annihilated by death (*uccheda*). Its **function** is to prevent liberation by the Middle Way.

26. What is attachment to opinions (*dṛṣṭiparāmarśa*)? It is the assumption, the bias, the concept, the viewpoint, the opinion of the person who considers an opinion or the five aggregates of attachment forming the basis of these opinions as being the best, the highest, the most eminent and ultimate. Its **function** is to furnish a basis for holding false ideas.[42]

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[40] *asparśavihāra*, equivalent to the Pāli *aphāsuvihāra* which means 'unhappy state', 'disagreeable life or existence'. There is no question about the meaning of the word *asparśavihara* because the Trimśikā, p. 28, clearly explains: '*sparśa sukham, tena sahito vihāraḥ sparśavihāraḥ, nsparṣavihāro'sparśavihāraḥ, duḥkhasahita ityarthaḥ*. '*Sparśa* means happiness, an existence provided with this happiness is *sparśavihāra*, (that which is not) *asparśavihāra* means 'provided with suffering'. Thus *asparśavihāra* means 'an unhappy or sad state, a disagreeable existence'. *Sparśa* usually means 'contact'. In a larger sense, it can mean 'associaton', 'harmony', and thus the idea of *suhkha* 'happiness'', as it is given in the Trimśikā, may be introduced in a labored way. But in Sanskrit Buddhist texts, *sparśavihāra* and *asparśavihāra* are used as technical terms, probably after the Pāli words *phāsuvihāra* and *aphāsuvihāra*.

[41] *sarvadṛṣṭigata*, 'all kinds of opinions'. Here *gata* does not mean 'gone', but rather 'group', 'multitude'. Cf. the Pāli expression *diṭṭigataṃ diṭṭigahanaṃ*. Cf. also the Tibetan translation of *sarvadṛṣṭigat* as *lta ba thams cad*, 'all opinions'.

[42] *Dṛṣtiparāmarśa* is clinging to philosophical and metaphysical opinions. *Śīlaparāmarśa* is clinging to observances and outer rituals.

27. What is attachment to observances and rituals (*śīlavrataparāmarśa*)? It is the assumption, the bias, the concept, the viewpoint, the opinion of the person who considers observances and rituals or the five aggregates of attachment forming the basis, as being pure, true (or bringing liberation)[43] and leading to emancipation. Its **function** is to furnish a basis for fruitless efforts.

28. What is wrong view (*mithyādṛṣṭi*)? It is the assumption, the bias, the concept, the viewpoint, the opinion of the person who denies cause (*hetu*) and effect (*phala*), or action (*kriyā*), or who rejects the reality of what is (*sat vastu*), or who imagines falsely. Its **function** is to completely uproot wholesome roots (*kuśalamūla*), to provide a basis for strengthening unwholesome roots (*akuśalamūla*), to persevere in unwholesomeness and not to persevere in wholesomeness.[44]

Amongst these five concepts, how many are affirmative (*samāropadṛṣṭi*) and how many are negative (*apavādadṛṣṭi*)**?** Four are affirmative because of the fact that they attribute a particular nature (*svabhāvaviśeṣa*) to the knowable (*jñeya*) and also because they attribute the highest purity (*agraśuddhi*) to that opinion.[45] One is negative.

As for views relative both at the beginning (*pūrvānta*) and at the end (*aparānta*), by how many of the preceding views may these be known**?** By two or by all. As for views relative to indeterminate subjects (*avyākṛta-vastu*), by how many may they be known**?** By two or by all.

What are the errors on seeing which the Blessed One was led for five reasons to deny the presence of a self (*ātman*) in the aggregates, the elements and the spheres**?** By seeing five errors (*doṣa*) contained in the concept of self (*satkāyadṛṣṭi*), viz., the error of differing characteristics (*vilakṣaṇatā*), the error of impermanence (*anityatā*), the error of dependency (*asvātantrya*),[46] the error of absence of body (*nirdehatā*) and the error of effortless liberation (*ayatnato mokṣa*).

As for the twenty types of erroneous views concerning the self with regard to the five aggregates, viz., one considers form (*rūpa*) as the self (*ātma*), the self as having a nature of form (*rūpavantam ātmānam*), form as belonging to the self (*ātmīyaṃ rūpam*), or the self belonging to form (*rūpe ātmānam*); and one considers feeling, perception, formation and consciousness as self, or the self as having consciousness, consciousness as belonging to the self, and the self as belonging to

[43] Gokhale reads *yuktito* as 'as true'. Pradhan reads *muktito* as 'as liberation'. The Chinese and Tibetan versions confirm Pradhan's reading.

[44] Cf. Kośa, ch. IV, 170 seq.

[45] According to Buddhasiṃha's commentary, the four words *svabhāva*, *viśeṣa*, *agra* and *śuddhi* correspond to the four views *satkāyadṛṣṭi*, *antagrāhadṛṣṭi*, *dṛṣṭiparāmarśa* and'*śīlavrataparāmarśa*. If this explanation were to be accepted, the translation would be: 'Four are affirmative ideas because of the fact that they attribute a nature (*svabhāva*) and a distinctive characteristic (*viśeṣa*) to the knowable (*jñeya*), and also because they attribute excellence (*agra*) and purity (*śuddi*) to the views.'

[46] Gokhale reads *asvātantrya* as 'non-independency' According to Pradhan, *asvāsthya* also means 'non-independecy' (*a*+*sva*+*stha* 'not to depend on oneself'). The Chinese and Tibetan versions confirm the meaning 'non-independency'.

consciousness[47] -- among these, how many are views concerning the self and how many are views concerning things belonging to the self**?** Five are views concerning the self and fifteen are views concerning things belonging to the self. Because of the connection with the self (*sambandhātmīyatā*), because of the dependency of the self (*vaśavartanātmīyatā*) and because of the inseparability of the self (*avinirbhāgavṛttyātmīyatā*).

Should one say that the view of self is based on an established reality (*nirūpitavastuka*) or that it is not based on an established reality (*anirūpitavastuka*)**?** One should say that it is not based on an established reality, but that it is similar to the belief that the rope is a snake.

29. What is anger (*krodha*)? It is the ill-will of mind that belongs to the loathing caused by an actual harm. Its **function** is to provide a basis for violence, for the use of weapons, sticks, etc.

30. What is grudge (*upanāha*)? It is then not to give up the intention of revenge. It also belongs to loathing. Its **function** is to provide a basis for impatience.

31. What is hypocrisy (*mrakṣa*)? It is the hiding of one's own faults when one is rightly accused. It belongs to delusion (*moha*). Its **function** is to provide a basis for remorse and a feeling of ill-being.

32. What is malice (*pradāśa*)? It is the ill-will of mind that belongs to loathing, preceded by anger (*krodha*) and by grudge (*upanāha*). Its **function** is to provide a basis for violent, harsh, insulting speech and a basis for accumulation of evil (*apuṇya*) and for a state of ill-being.

33. What is jealousy (*īrṣyā*)? It is the angry thought of the person who wants profit and honor. It belongs to the hatred produced by intolerance (*amarṣakṛta*) to the well-being of others. Its **function** is to produce affliction and a state of ill-being.

34. What is greed (*mātsarya*)? It is the strong mental attachment (*chetasa āgraha*) of the person who wants profit and honor. It belongs to desire (*rāga*) for the necessities (*pariṣkāra*, the material things necessary for living). Its **function** is to provide a basis opposite to the opposite of the simple life (*asaṃlekha*).[48]

35. What is deception (*māyā*)? It is the show of false virtues by the person who aims for profit and honor. It belongs to greed and delusion. Its **function** is to provide a basis for a false way of living.

36. What is deceit (*śāṭhya*)? It is the tendency to hide real faults by the person who aims for profit and honor. It belongs to greed and delusion. It opposes acceptance of good advice (*samyag avavāda*).

37. What is self-conceit (*mada*)? It is the happy complacency arising from good health, from youth, from a sign of long life or from any other intoxicating benefit (*sāsrava sampatti*). Its **function** is to provide a basis for all the major and minor defilements (*sarvakleśopakleśa*).

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[47] Cf. Cūḷavedalla-sutta, M. I, p.300: *rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rupasmiṃ vā attānaṃ*. The same in regard to *vedanā*, *saññā*, *saṃkhāra* and *viññāṇa*. Therefore there are twenty-three kinds of *sakkāyadiṭṭhi*.

[48] In Pāli *sallekha* means 'simplicity, austerity', not possessing many things, Cf. *sallekhavutti*, Vam. p.65.

38. What is violence (*vihiṃsā*)? It is cruelty, lack of compassion and love. It belongs to hatred (*pratigha*). Its **function** is to do evil.

39. What is lack of self-respect (*āhrīkya*)? It is the fact of being shameless of doing harm on the part of oneself. It belongs to greed, hatred and delusion. Its **function** consists of bringing on all the major and minor defilements.

40. What is lack of respect for people, non-embarrassment (*anapatrāpya*)? It is the fact of being shameless of doing harm because of others. It belongs to greed, hatred and delusion. Its **function** is to induce all the major and minor defilements.

41. What is apathy (*styāna*)? It is the absence of flexibility of mind (*cittākarmaṇyatā*) and it belongs to delusion. Its **function** is to induce all the major and minor defilements.

42. What is excitement (*auddhatya*)? It is the mental restlessness of the person who is pusuing something pleasant (*śubhanimitta*). It belongs to greed. Its **function** is to oppose calmness (*śamatha*).

43. What is lack of faith (*āśraddhya*)? It is the absence of strong complete conviction; it is the lack of serenity and aspiration for the good. It belongs to delusion. Its **function** is to provide a basis for laziness.

44. What is laziness (*kausīdya*)? It is the lack of effort on the part of the mind caused by the pleasures of sleep and rest. It belongs to delusion. Its **function** is to counteract any practices having the good as their purpose.

45. What is indolence (*pramāda*)? It is the failure to develop the good due to desire, hatred and delusion. It is associated with laziness, and it is also the failure to protect the mind against impure things (*sāsravebhyaś ca dharmebhyaḥ*). Its **function** is to provide a basis for the increase of evil and the decrease of good.

46. What is confused memory, forgetfulness (*muṣitasmṛtitā*)? It is a memory full of defilements. Its **function** is to provide a basis for distraction (*vikṣepa*).

47. What is inattentiveness (*asamprajanya*)? It is an intellect (*prajñā*)[49] full of defilements by means of which unintentional (*asaṃvidita*) activities of body, speech and mind are produced. Its **function** is to provide a basis for transgressions of the moral rules (*āpatti*).

48. What is distraction (*vikṣepa*)? It is the scattering (*visāra*) of the mind and it belongs to desire, hatred and delusion. It is divided into natural distraction (*svabhāva-vikṣepa*), outer distraction (*bahirdhā-vikṣepa*), inner distraction (*adhyātma-vikṣepa*), distraction concerning the goal (*nimitta-vikṣepa*), distraction of excitement (*dauṣṭhulya-vikṣepa*) and distraction originating from intense attention (*manasikāra-vikṣepa*).

(i) **What is natural distraction?** It is the five consciousnesses.[50]

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[49] *Prajñā* here is translated as 'intellect' to distinguish it from wisdom.

[50] The consciousness associated with each of the five physical senses, eye, ear, nose, tongue and body.

(ii) **What is outer distraction?** It is mental scattering (*cetaso visāraḥ*) in the five sense pleasures of the person who is pursuing good.

(iii) **What is inner distraction?** It is the torpor (*laya*), excitement (*auddhatya*) and enjoyment (*āsvāda*) of the person who is pursuing good.

(iv) **What is distraction concerning the goal?** It is the pursuit of the good with the view of obtaining the praise of others.

(v) **What is the distraction of unruliness[51]?** It is the grasping (*udgraha*), scattering (*vyavakiraṇā*), objectifying (*nimittīkāra*) in regard to some feeling which appears as 'I' (*aham*), 'mine' (*mama*), or 'I am' (*asmi*) because of the unruliness coming from egoism (*ahaṃkāra*), from self love (*mamakāra*) and from the pride of 'I am' (*asmimāna*) on the part of the person who is pursuing good.

(vi) **What is the distraction of reflection?** It is the scattering coming from doubt in a person who is entering into other [i.e., lower] states of absorption (*samāpatti*) or into other [i.e., lower] vehicles (*yāna*). Its **function** is to counteract detachment (*vairāgya*).

49. What is sluggishness or drowsiness (*middha*)? It is the narrowing of the mind (*cetaso'bhisaṃkṣepaḥ*) belonging to delusion, as a result of some cause for sluggishness (*middhanimitta*), wholesome (*kuśala*), unwholesome (*akuśala*) or neutral (*avyākṛta*), timely (*kāle*) or untimely (*akāle*), appropriate (*yukta*) or inappropriate (*ayukta*). Its **function** is to provide a basis for neglecting what should be done (*kṛtyātipatti*).

50. What is remorse (*kaukṛtya*)? It is regret or repentance of the mind (*cetaso vipratisāraḥ*) as a result of various intentional or non-intentional, wholesome, unwholesome or neutral, timely or untimely, appropriate or inappropriate reasons. It belongs to delusion (*mohāṃśika*). Its **function** is to counteract the stability of the mind (*cittasthiti*).

51. What is investigation, examination (*vitarka*)? It is the mental discussion (*manojalpa*) that examines, dependent on intention (*cetanā*) and intellect (*prajñā*); it is coarseness of the mind (*cittasyaudārikatā*).

52. What is analysis (*vicāra*)? It is the mental discussion that reflects (*pratyavekṣaka*), dependent on intention (*cetanā*) and intellect (*prajñā*); it is subtlety of the mind (*cittasya sūkṣmatā*). The **function** of both 51 and 52 is to provide a basis for states of ease or unease (*sparśāsparśavihāra*).

Furthermore, the function of wholesome things (*kuśala dharma*) consists of eliminating that which is opposed (*vipakṣa*) to them, and the function of the major and minor defilements (*kleśopakleśa*) consists of obstructing their opposites (*pratipakṣa*).

[51] Schmithausen: *Dauṣṭhulya* [badness]: a concept which, in this context [i.e., Yogācāra] denotes evil or wickedness as well as unwieldiness, stiffness or lack of controllability, and uneasiness or unsafeness, sometimes sensible but more often more or less subliminal, and continuously permeating the whole basis-of-existence [of ordinary persons], so that it constitutes, especially in view of the latter nuance, viz., subliminal uneasiness, a kind of intrinsic unsatisfactoriness or 'suffering'. AV 66.

BAA.4.1.4.b.

(B) FORMATIONS NOT ASSOCIATED WITH MIND (CITTAVIPRAYUKTA SAṂSKĀRA)

What are the formations not associated with mind[52] (*cittaviprayukta saṃskāra*)?

These are:

1. acquisition (*prāpti*),
2. absorption without perception [or without discrimination] (*asamjñi-samāpatti*),
3. absorption of cessation (*nirodhasamāpatti*),
4. the state of non-perception (*āsaṃjñika*),
5. the life faculty (*jīvitendriya*),
6. similarity of type [similar class] (*nikāyasabhāga*),
7. birth (*jāti*),
8. ageing (*jarā*),
9. duration (*sthiti*),
10. impermanence (*anityatā*),
11. groups of names (*nāmakāya*),
12. groups of words (*padakāya*),
13. groups of letters (*vyañjanakāya*),[53]
14. the ordinary person's state (*pṛthagjanatva*),
15. continuity (*pravṛtti*),
16. distinction (*pratiniyama*),
17. relatedness (*yoga*),
18. speed (*java*),
19. sequence (*anukrama*),
20. time (*kāla*),
21. location (*deśa*),
22. number (*saṃkhyā*),
23. assemblage (*sāmagri*).

[52] [Migme] : Nonconcurrent formations

[53] [Migme] : Abhidharmakośa, transl. by Pruden, gives 'vowels and consonants', 'phonemes' for *vyañjana*.

1. What is acquisition (*prāpti*)? Obtaining, acquisition (*pratilambha*), possession (*samanvāgama*). It is a designation (*prajñāpti*) indicating increase (*ācaya*) and decrease (*apacaya*) of wholesome (*kuśala*) and unwholesome (*akuśala*) things.

2. What is absorption without perception (*asaṃjñisamāpatti*)? It is a designation indicating the cessation (*nirodha*) of mind and unstable mental activities (*asthāvarāṇām cittacaitasikānām*) by means of mental engagement (*manasikāra*)*;* preceded by perception of liberation (*niḥsaraṇasaṃjñā*) in a person who is free of desire (*vītarāga*) in the 'completely pure' realm (*subhakṛtsna*) but who is not yet freed from desire of the realms above that state.

3. What is the absorption of cessation (*nirodhasamāpatti*)? It is a designation indicating the cessation of mind and unstable mental activities by means of mental engagement preceded by perception of a state of peace (*śāntavihāra*) in a person who is freed from desire in the 'sphere of nothingness' (*ākiñcanyāyatāna*) and who has just come out of the 'peak of existence' (*bhavāgra*).

4. What is the state of non-perception (*āsaṃjñika*)? It is a designation indicating the cessation of mind and unstable mental activities in a person born among the gods (*deva*) in the realm of beings without perception (*asaṃjñisattva*).

5. What is the life faculty (*jīvitendriya*)? The duration of life (*āyu*)[54] indicates a period of determined length of time (*sthitikālaniyama*) allocated by previous actions (*pūrvakarmāviddha*) for a similar class of sentient beings (*nikāyasabhāga*).[55]

6. What is similarity of type [or similar class] (*nikāyasabhāga*)? It is a designation indicating the resemblance of the peculiar nature (*ātmabhāvasadṛśatā*) of different individuals amongst the various types of beings.

7. What is birth (*jāti*)? It is a designation indicating the appearing into existence of formations after their disappearance (*saṃskarāṇaṃ abhūtvā bhāve*) for a similar class of sentient beings (*nikāyasabhāge*).

8. What is ageing (*jarā*)? It is a designation indicating the change that takes place in the continuity (*prabandhānyathātva*) of formations similar in type.[56]

9. What is duration [or subsistence] (*sthiti*)? It is a designation indicating the non-breaking of the continuity (*prabandhāvipraṇāśa*) of formations for a similar class of sentient beings.

10. What is impermanence (*anityatā*)? It is a designation indicating the rupture of the continuity (*prabandhavinaāÔha*) of formations for a similar class of sentient beings.[57]

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[54] *Jīvitendriya* and *āyu* are used here synonymously.

[55] Cf. Dhs p. 143, verse 635: *Katamaṃ taṃ rūpaṃ jīvitindriyaṃ?Yo tesaṃ rūpinaṃ dhammānaṃ āyu ṭhiti yapanā yāpanā trīyanā vattanā pālanā jīvitaṃ jīvitindriyaṃ, idaṃ taṃ jīvitindriyaṃ.*

[56] Cf. ibid., p. 144, verse 644: *Katamaṃ taṃ rūpaṃ rūpassa jaratā? Yā rūpassa jarā jīraṇatā khaṇdiccaṃ pāliccaṃ valittacatā āyuno saṃhāni indriyānaṃ paripāko, idaṃ taṃ rūpaṃ rūpasso jaratā.*

11. What is groups of names (*nāmakāya*)? It is a designation indicating the identity of things (*dharmāṇāṃ svabhāvādhivacana*).

12. What is groups of words (*padakāya*)? It is a designation indicating the particularity of things (*dharmāṇāṃ viśeṣādhivacana*).

13. What is groups of letters (*vyañjanakāya*)? It is a designation indicating the syllables (*akṣara*) that consitute the basis of the two preceding classes because it makes them known (*abhivyañjana*). The letter (*varṇa*) is just that because it describes the meaning (*arthasaṃvarṇana*). It is also a designation for the syllable (*akṣara*) because of the indestructibility of their synonymity (*paryāyākṣaraṇatā*).

14. What is the state of an ordinary person (*pṛthagjanatva*)? It is a designation indicating the absence (*aparatilābha*) of noble qualities (*aryādharma*).

15. What is continuity (*pravṛtti*)? It is a designation indicating the non-interruption (*anupaccheda*) of the continuity of causes and effects (*hetuphalaprabandha*).

16. What is distinction (*pratiniyama*)? It is a designation indicating the difference (*nānatva*) of causes and effects.

17. What is relatedness (*yoga*)? It is a designation indicating the correspondence (*anurūpya*) of causes and effects.

18. What is speed (*java*)? It is a designation indicating the rapid succession (*āśupravṛtti*) of causes and effects.

19. What is sequence? (*anukrama*)? It is a designation indicating the orderly succession (*ekatvapravṛtti*) of causes and effects.

20. What is time (*kāla*)? It is a designation indicating the continuous succession of causes and effects (*hetuphalaprabandhapravṛtti*).

21. What is location (*deśa*)? It is a designation indicating causes and effects in the east alone, in the south alone, in the west alone, in the north alone, below, above or everywhere in the ten directions.

22. What is number (*saṃkhyā*)? It is a designation indicating distinctively the division (*bheda*) of the formations (*saṃskāra*).

23. What is assemblage (*sāmagrī*)? It is a designation indicating the combination of causes, effects and conditions (*hetuphalapratyayasamavadhāna*).

BAA.4.1.5.

DEFINITION OF THE AGGREGATE OF CONSCIOUSNESS

What is the definition of the aggregate of consciousness (*vijñāna skandhavyavasthāna*)?

It is

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[57] Cf. ibid., p. 144, verse 645: *Katamaṃ taṃ rūpaṃ rūpassa aniccatā? Yo rūpassa khayo vayo bhedo* (*paribedho*) *aniccatā anataradhānam, idaṃ taṃ rūpaṃ rūpassa aniccatā.*

(1) mind (*citta*),

(2) the mental organ (*manas*) and also

(3) consciousness (*vijñāna*).

(1) What is mind (*citta*)? It is the base-consciousness of all the seeds (*sarvabījakam ālayavijñānam*) impregnated by the traces (*vāsanāparibhāvita*) of the aggregates (*skandha*), of the elements (*dhātu*) and the sense-spheres (*āyatana*). The maturation-consciousness (*vipākavijñāna*) and the appropriating-consciousness (*ādānavijñāna*) are also the same thing as a result of accumulation of these traces (*tad vāsanācitatā*).

(2) What is the mental organ (*manas*)? It is the object of the base-consciousness (*ālayavijñānālambana*) which always partakes of the nature of the self-conceit associated with the four defilements, viz. the belief in a 'self' (*ātmadṛṣṭi*), attachment to a 'self' (*ātmasneha*), pride of 'I am' (*asmimāna*) and ignorance (*avidyā*). It is present everywhere (*sarvatraga*), in wholesome (*kuśala*), unwholesome (*akuśala*) or neutral (*avyākṛta*) states, except in the case where one faces the Path (*mārgasammukhībhāva*), the absorption of cessation (*nirodhasamāpatti*), the level of the sages (*aśaikṣabhūmi*)[58]. It is also the consciousness that ceases just prior to the six consciousnesses.

(2) What is the mentation/mental sense-faculty (*manas*)? The *ālayavijñāna*, as object (*ālayavijñānālambana*), always accompanies that which is of the nature of conceiving (*manyanātmaka*) which is associated with the four defilements, viz. the view of a 'self' (*ātmadṛṣṭi*), self-love (*ātmasneha*), the conceit 'I am'/feeling of identity (*asmimāna*) and ignorance (*avidyā*). [That which is of the nature of conceiving, i.e., the *manas*,] is present everywhere (*sarvatraga*), in wholesome (*kuśala*), unwholesome (*akuśala*) or neutral (*avyākṛta*) states, except in the case of facing the the Path (*margasammukhībhāva*), the absorption of cessation (*nirodhasamāpatti*), the stage of those beyond training (*aśaikṣabhūmi*)[59] and also the consciousness that has just this instant ceased among the six kinds of consciousness.

(3) What is consciousness (*vijñāna*)? It includes the six groups of consciousness: the visual, auditory, olfactory, gustatory, tactile and mental consciousnesses.

- **What is the visual consciousness?** It is an announcement (*prativijñapti*)[60] having the eye as its base and visible form as its object.

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[58] *Aśaikṣa*, lit., "he who has no further need of training".

[59] *Aśaikṣa*, lit., "he who has no further need of training".

[60] *Prativijñapti* means 'information or indication of a thing'. When the eye comes in contact with a visible form, the consciousness that there is some object in front of the eye appears. This consciousness is only a kind of reaction, a kind of response or arousal and it does not perceive what the object is; it is the *saṃjñāskandha* that perceives. For example, when the eye comes in contact with a color, the visual consciousness (*cakṣurvijñāna*) that arises is only an arousal, response or reaction announcing the presence of some color, but it neither perceives nor recognizes what the color is. It is perception (*saṃjñā*) that recognizes it as red, blue, etc.

- **What is auditory consciousness?** It is a reaction having the ear as base and sound as object.
- **What is olfactory consciousness?** It is a reaction having the nose as base and odor as object.
- **What is gustatory consciousness?** It is a reaction having the tongue as base and taste as object.
- **What is tactile consciousness?** It is a reaction having the body as object and the touchable as object.
- **What is mental consciousness?** It is a reaction having the mental organ (*manas*) as base and mental objects (*dharma*) as object.

BAA.4.2. *DEFINITION OF THE ELEMENTS*

What is the definition of the elements (*dhātu*)?

The aggregate of form itself contains ten elements: the eye element and the element of form, the ear element and the element of sound, the nose element and the element of odor, the tongue element and the element of taste, the body element and the tangible element, and a part of the element of mental objects. – The aggregates of sensation, perception and formation constitute a part of the element of mental objects (*dharmadhātu*). – The aggregate of consciousness itself contains seven elements of consciousness, viz., the six elements of consciousness beginning with the eye plus the element of the mental organ (*mānas*).

Which are the elements of mental objects (*dharmadhātu*) that are not included in the aggregates? These are the unconditioned (*asaṃskṛta*), which are eight in number:

(1) the ‘suchness’ [essential nature] of wholesome things (*kuśaladharmatathatā*),

(2) the ‘suchness’ of unwholesome things (*akuśaladharmatathatā*),

(3) the ‘suchness’ of neutral things (*avyākṛtadharmatathatā*),

(4) space (*ākāśa*),

(5) cessation not due to discrimination[61] [cessation not due to the wisdom-knowledges] (*apratisaṃkhyānirodha*),

(6) cessation due to discrimination[62] [cessation due to the wisdom-knowledges] (*pratisaṃkhyānirodha*),

(7) the immovable, serenity[63] (*āniñjya*),

(8) cessation of perception and feeling (*saṃjñāvedayitanirodha*).

[61] Mipham Rinpoche, Gateway to Knowledge, vol. 1

[62] Mipham Rinpoche, ibid.

[63] Mipham Rinpoche, ibid.

1. What is the suchness of wholesome things (*kuśaladharmatathatā*)? It is the fact that there is no 'self' (*nairātmyam*); it is known as empty (*śūnya*), signless (*animitta*), the peak of existence, supreme reality (*bhūtakoṭi*), ultimate reality (*paramārtha*) and the Dharma element (*dharmadhātu*).

Why is suchness (*tathatā*) called thus? Because of the unchangeability of its nature (*ananyathābhāvatā*).

Why is suchness called selfless (*nairātmya*)? Because it does not have the two kinds of 'self'.[64]

Why is suchness called empty (*śūnya*)? Because it is devoid of all the impurities.

Why is suchness called signless (*animitta*)? Because all signs have been obliterated.

Why is suchness called the peak of existence (*bhūtakoṭi*)? Because it is not an object of transformation.

Why is suchness called ultimate reality (*paramārtha*)? Because it is the object of ultimate superior knowledge.

Why is suchness called the Dharma element (*dharmadhātu*)? Because it is the fundamental mark of the Buddha's teaching for all the disciples and pratyekabuddhas.

2. The suchness of unwholesome things and 3. the suchness of neutral things should be understood in the same way as the suchness of wholesome things.

4. What is space (*ākāśa*)? It is the absence of matter (*rūpa*) because it allows the manifestation of all activities.

5. What is cessation not due to the wisdom-knowledges (*apratisaṃkhyānirodha*)? It is cessation that is not disjunction, [not blocked][65] (*na visaṃyoga*).

6. What is cessation due to the wisdom-knowledges (*pratisaṃkhyānirodha*)? It is cessation that is disjunction, [blocked] (*visaṃyoga*).

7. What is the immoveable (*āniñjya*)? It is the cessation of pleasure and pain in the individual who is free of attachment in the 'completely-pure' realm (*śubhakṛtsna*) but who is not free of attachment of the realms above.

8. What is cessation of perception and sensation (*saṃjñāvedayitanirodha*)? It is the cessation of mind and unstable mental activities and also of certain mental activities that are stable as a result of attention [absorption] (*manasikāra*) preceded by a peaceful state (*śāntavihāra*) in an individual who is free of attachment (*vītarāga*) in the 'sphere of nothingness' (*ākiñcanyāyatana*) and who has come out of the 'peak of existence' (*bhavāgra*).

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[64] *pudgalanairātmya* and *dharmanairātmya*.

[65] M.R.

In this way, these sixteen things, viz., (1-5) five kinds of matter,[66] (6-8) the aggregates of sensation, perception and formation, and (9-16) the eight unconditioned things (*asaṃskṛta dharma*), are called the element of mental objects (*dharmadhātu*).

BAA.4.3. *DEFINITION OF THE SPHERE*

What is the definition of the sphere (*āyatanavyavasthāna*)?

The ten elements of matter themselves constitute the ten spheres of matter. – The seven elements of consciousness themselves constitute the sphere of the mental organ (*mana āyatana*). – The element of mental objects (*dharmadhātu*) is the sphere of mental objects (*dharmāyatana*).

In this way, the aggregates (*skandha*), the elements (*dhātu*) and the spheres (*āyatana*) are made up of three things: the aggregate of form (*rūpaskandha*), the element of mental objects (*dharmadhātu*) and the sphere of the mental organ (*mana āyatana*).

BAA.5. *EXAMPLE (DṚṢṬĀNTA)*

It has been mentioned that there is the eye (*cakṣu*) and the eye-element (*cakṣurdhātu*). **Is there the eye when there is the eye-element or is it that there is the eye-element when there is the eye?**

There may be the case where there is the eye but not the eye-element, such as the final eye of an arhant. There may be the case where there is the eye-element but not the eye, such as in an egg or in an embryo (*kalala*) or *arbuda* or *peśi*, or such as an eye not yet obtained, or an eye obtained and lost in the mother's womb. Also there is the case of the visual potentiality of an ordinary person (*pṛthagjana*) born in the formless realm (*ārūpya*).

In the other cases, there can be both, the eye and the eye-element.

There can be the case where there is neither the eye nor the eye-element, such as in the case of those who have attained nirvāṇa without residue (*nirupadhiśeṣanirvāṇa*), or in the case of an *ārya* born in the formless realm (*ārūpya*).

One should understand the ear, nose, tongue, body and their elements in the same way as the eye and the eye-element.

Is there the mental organ (*manas*) when there is the element of the mental organ (*manodhātu*), or is there the element of the mental organ when there is the mental organ?

There may be the case where there is the mental organ but not the element of the mental organ, such as in the case of an arhant's last moment of thought.

There may be the case where there is the element of the mental organ but not the mental organ itself, such as the mental organ of those who have attained cessation (*nirodha samāpanna*).

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[66] (1) The atom, (2) that which belongs to space, (3) that which belongs to the discipline, (4) that which belongs to the imagination, (5) that which is produced by supernatural powers.

There are the cases where both the mental organ and the element of the mental organ are found at the same time, such as in the remaining cases.

There may be the case where there is neither mental organ nor the element of mental organ, such as in the case of those who have attained nirvāṇa without residue (*nirupadhiśeṣanirvāṇa*).

Does a person born in a paricular realm see, with the eye of that realm, the forms of only that particular realm?

With the eye of that particular realm he sees the forms of that same realm and also the forms of other realms. A person born in the realm of sense pleasures (*kāmadhātu*) sees, with the eye of this realm, the forms of the realm of sense pleasures. But with the eye of the realm of form (*rūpadhātu*), which is higher, one sees also the forms belonging to the lower realms. In the same way that one sees the forms with one's eye, one hears the sounds with one's ear. Just as a person born in the realm of sense pleasures smells the odors, tastes the tastes, feels the contacts belonging to that realm, with the nose, tongue, and body of that particular realm, in the same way a person born in the realm of form feels the contacts with the body of that realm. In the realm of form there is, of course, neither smell nor taste because there is no desire for natural food.[67] Thus in this realm there is no olfactory or gustatory consciousness. A person born in the realm of the sense pleasures can know equally, with the mental organ of this realm, pure things (*anāsravadharma*) as well as those belonging to each of the three realms (*traidhātuka*).

Just as it is for a person born in the realm of the sense pleasures, so it is for a person born in the realm of form. A person born in the formless realm (*ārūpya*), with the mental organ of this realm, knows pure things (*anāsravadharma*) as well as those of their own formless realm. With a pure (*anāsrava*) mental organ one is able to know pure things (*anāsravadharma*) as well as those of each of the three realms (*traidhātuka*).

BAA.6.

SUCCESSION/GRADATION (ANUKRAMA)

Why are the aggregates arranged in this order?

- Firstly, according to the locus of consciousness. There are four loci of consciousness and four forms of consciousness.
- Secondly, according to the relationship that exists between them: in relation to form, there is sensation; when one has sensation, one perceives; when one perceives, one thinks (constructs mentally); when one thinks (constructs mentally), consciousness is present in all these states.
- Thirdly, according to the defilement and the purification (*samkleśavyadāna*): wherever there is defilement, there is purification. Consciousness becomes defiled or purified by sensation, by grasping of an object, by mental construction.

The order in which the aggregates are arranged is thus explained in this way.

Why are the elements arranged in this order?

[67] Tibetan: khams kyi zas kyi 'dod chags dan bral ba.

- They are arranged thus according to some particular worldly activities.[68] In this world, first one sees; having seen, one speaks; after which, one bathes, one puts on perfumes and garlands, then one partakes of various kinds of delicious food, then one uses various couches and seats, servers and servants.
- Moreover, in the different situations, there is imaginative thought by the mental organ. In this way, the order of the outer elements is to be understood in relation to the order of the inner elements. Likewise, the order of the element of consciousness should be understood in this way.

Just as it is with the order of arrangement of the elements, so it is for the order of arrangement of the spheres (*āyatana*).

BAA.7. *MEANING (ARTHA)*

What is the meaning of aggregate (*skandha*)?

- Whatever form there is, past, future or present, inner or outer, coarse or subtle, inferior or superior, far or near, if one puts all of this together, this is what is called the aggregate of form[69] in the sense of a 'heap' like a collection or heap of riches (*vittarāsi*)[70] It is the same for the other aggregates up to the aggregate of consciousness.
- *Skandha* is also called 'trunk' on account of the immensity of suffering, as, for example, the great trunk of a tree (*mahāvṛkṣaskandha*). It is said in the sūtra: the appearance of the great mass of suffering.[71]
- *Skandha* is also called 'shoulder' on account of carrying the burden (*bhāravahanatā*) of defilements,[72] as one carries a burden on one's shoulder (*skandhena bhāram udvahati*).

What is the meaning of element (*dhātu*)?

It signifies

- the seed of everything (*sarva-dharma-bīja*),
- the possessor of its own nature,[73]

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[68] Tibetan: 'jig rten gyi tha snyad dan mthun pa'i phyir ro.

[69] Cf. Vbh p.1, *yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattikaṃ vā bahiddhā vā oḷarikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, tad-ekajjhaṃ abhisaṃyūhitvā abhisaṃkhipitvā: ayaṃ vuccati rūpakkhandho.*

[70] Cf. *rāsaṭṭhena khandaṭṭho.* Vsm. p. 478.

Upādānakkhandha: Upādānassa paccayabhūtā dhammapuñjā dhammarāsayoti attho. Ma I, p. 286.

[71] Cf. *kevalassa dukkhakkhandhassa samudayo hoti* in the *Paticcasamuppāda*, e.g. S II, p. 74.

[72] Cf. *Bhārā have pañcakkhandhā*. S III, p. 25.

[73] Cf. *Attano sabhāvaṃ dhārentīti dhātuyo*. Vsm. p. 485.

- the possessor of the relation of cause and effect, and
- possessor of all the forms of things (*sarvaprakāra dharma*).

What is the meaning of sense-sphere (*āyatana*)?

It signifies the gate of entry from which consciousness appears (*vijñānāyadvāra*).

As the Buddha said:

> Form is like a ball of foam, sensation is like a bubble, perception is like a mirage, formations are like a banana tree and consciousness is like an illusion.[74]

What is the meaning of the words from 'form is like a ball of foam' up to 'consciousness is like an illusion'? They signify the absence of a self, impurity, lack of satisfaction, absence of solidity and absence of substantiality.

[74] Cf. *Pheṇapiṇḍūpamaṃ rūpaṃ, vedanā bubbuḷūpamā, marīcikūpamā saññā, saṃkārā kadalūpamā, māyūpamā ca viññāṇam, dīpitādiccabandunā*. S III, p. 142.

BAB.

SECOND SECTION DIVISION/CLASSIFICATION OF ASPECTS (*PRAKĀRAPRABHEDA*)

What are the divisions of aspects (*prakāraprabedha*)[75] of the aggregates, the elements and the spheres? Here is a list of the 29 classes (*uddāna*):

1. Substance (*dravya*), [etc.,] 5. knowables (*jñeya*), 6. form (*rūpa*), [etc.,] 9. outflow (impurity, *āsrava*), [etc.,] 15. arising (*utpanna*), etc., 19. passing away (*atīta*), etc., 25. conditions (*pratyaya*), [etc., 29. inferior/superior],

i. what (how, *katham*),

ii. how many (*kati*) and

iii. for what purpose or why (*kim artham*).[76]

1.a. Among the aggregates (*skandha*), elements (*dhātu*) and spheres (*āyatana*), which exist <u>substantially</u> (*dravyasat*)? How many exist substantially? For what purpose do we examine those that exist substantially?

That which exists substantially is a sense object that exists but not merely nominally and without reference to other things.

All aggregates, elements, spheres exist substantially.

They are examined for the purpose of abandoning attachment to a 'self that would be substance' (*ātmadravya*).

1.b. Among the aggregates, elements and spheres, which are those that exist as <u>designation</u> (*prajñaptisat*)? How many [of them] exist as designation? For what purpose are those that exist as designation examined?

That which exists as designation is a sense object that exists nominally and in reference to other things.

All aggregates, elements, spheres exist as designation.

They are examined for the purpose of abandoning attachment to a self that is a designation.

2.a. Among the aggregates, elements, spheres, which exist <u>conventionally</u> (*saṃvṛtisat*)? How many exist conventionally? For what purpose are those that exist conventionally examined?

The object of defilement is that which exists conventionally.

All aggregates, elements, spheres exist conventionally.

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[75] Pradhan restores the word *vikalpa.* But the original word would seem to be *prakāraprabheda*. See Gokhale, p. 29, line 7, and Pradhan, p. 31, line 14.

[76] This is the translation of an *Uddāna*. The *Uddāna* is a type of verse indicating the table of contents of a chapter and they are often found at the end of the chapters in the Pāli texts.

They are examined for the purpose of abandoning attachment to a self that is the object of defilement (*saṃkleśanimittātman*).

2.b. Among the aggregates, elements, spheres, which exist <u>in the ultimate sense</u> (*paramārthasat*)? How many exist in the ultimate sense? For what purpose are those that exist in the ultimate sense examined?

The object of purification is that which exists in the ultimate sense.

All aggregates, etc., exist in the ultimate sense.

They are examined for the purpose of abandoning attachment to a self that is the object of purification (*vyavadānanimitta*).

3.a. Among the aggregates, etc., which are the <u>knowables</u> (*jñeya*)? How many are knowables? For what purpose are the knowables examined?

There are five knowables: 1. form (*rūpa*), 2. mind (*citta*), 3. mental activities (*caitasika*), 4. formations not associated with mind (*cittaviprayukta saṃskāra*), 5. the unconditioned (*asaṃskṛta*). Wherever there is defilement or purification, that which is defiled or is purified, that which defiles or purifies, no matter what the occasion or what the purification may be, everything in that relationship is knowable.

1. Here form (*rūpa*) means the aggregate of form (*rūpaskandha*), the ten elements of form (*daśarūpadhātu*), the ten spheres of form (*daśarūpāyatana*) and also form included in the element and the sphere of mental objects (*dharmadhātvāyatana saṃgṛhīta rūpa*).
2. Mind (*citta*) means the aggregate of consciousness (*vijñānaskandha*), the seven elements of consciousness (*sapta vijñānadhātu*) and the sphere of mind (*mana āyatana*).
3. Mental activities (*caitasika*) means the aggregate of sensation (*vedanāskandha*), the aggregate of perception (*saṃjñāskandha*), the aggregate of formations associated with mind (*citta samprayukta saṃskāraskandha*) and part of the element and the sphere of mental objects (*dharmadhātvāyatana*).
4. Formations not associated with mind (*cittaviprayukta saṃskāra*) means the aggregate of formations unassociated with mind (*cittaviprayukta saṃskāraskandha*) and also part of the element and sphere of mental objects.
5. The unconditioned (*asaṃskṛta*) means part of the element and sphere of mental objects (*dharmadhātvāyatanaikadeśa*).

Furthermore, knowable things (*jñeyadharma*) should be understood as:

1. the object of knowledge (cognition) of confidence (*adhimuktijñānagocara*),
2. the object of knowledge (cognition) of reasoning (*yuktijñānagocara*),

3. the object of non-dispersed[77] knowledge (*avisārajñānagocara*),
4. the object of knowledge belonging to oneself (*pratyātmajñānagocara*),
5. the object of knowledge belonging to another (*parātmajñānagocara*),
6. the object of inferior knowledge (*avara*- or *adhara-jñānagocara*),
7. the object of superior knowledge (*ūrdhvajñānagocara*),
8. the object of the knowledge of remorse over having done evil (*vidūṣaṇajñānagocara*),
9. the object of knowledge of non-appearance of evil (*asamutthānajñānagocara*),
10. the object of knowledge of non-production of evil (*anutpādajñānagocara*),
11. the object of knowledge of knowledge (*jñānajñānagocara*),
12. the object of ultimate knowledge (*niṣṭhājñānagocara*),
13. the object of knowledge of the great meaning (*mahārthajñānagocara*).

They are examined for the purpose of abandoning attachment to a self that knows and sees.

3.b. What are the <u>special knowables</u> (*vijñeya*)? How many special knowables are there? For what purpose are the special knowables examined?

The special knowables should be understood as: 1. the absence of false discrimination (*avikalpana*), 2. false discrimination (*vikalpana*), 3. cause (*hetu*), 4. function (*pravṛtti*), 5. marks (*nimitta*), 6. things relating to marks (*naimittika*), 7. opposites and countermeasures (antidotes and remedial measures) (*vipakṣa-pratipakṣa*), 8. the subtle divisions (*sūkṣmaprabedha*).

All are special knowables.

They are examined for the purpose of abandoning attachment to a self that sees, etc.

3.c. Among the aggregates, etc., which are the <u>superior knowables</u> (*abhijñeya*)? How many are superior knowables? For what purpose are the superior knowables examined?

The superior knowables should be understood as: 1. miraculous transformation (*saṃkrānti*), 2. the capacity to hear sounds near and far (clairaudience) (*anuśrava*), 3. penetration (knowledge of the natures of others) of others' minds (*caritapraveśa*), 4. the ability to see births previous to ths present one (*āgati*), 5. the ability to see future births (*gati*), 6. liberation (*niḥsaraṇa*).[78]

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[77] Monier-Williams gives for *avisārada* 'experienced, skilled in, lerned, wise, clar or seren mind'.

[78] These six higher knowables obviously correspond to the six well-known

*abhiññā*s of the Pāli texts:

saṃkrānti = *iddhividha* (*ṛddhividha*)

anuśrava = *dibbasota* (*divyaśrota*)

All of them are superior knowables.

They are examined for the purpose of abandoning attachment to a majestic self [provided with miraculous powers] (*sānubhāvātman*).

4.a. Among the aggregates, etc., which ones are <u>material</u> (*rūpin*)?[79] How many are material? For what purpose are the material ones examined?

The material should be understood: 1. in its own self-nature (*tadātma*), 2. as the basis of the elements (*bhūtāśraya*), 3. the source of desire (*nandīsamudaya*), 4. space (*pradeśa*), 5. expansion in space (*deśavyāpti*), 6. space and the divisions of space (*deśopadeśa*), 7. the extent of space (*deśagocara*), 8. the range common to space and the division of space (*dvayasamagocara*), 9. connectedness (*sambandha*), 10. sequence (*anubandha*), 11. manifestation (*prarūpaṇa*), 12. harm (*vyābādhana*), 13. waiting or causing to wait (?)[80] (*samprāpaṇa*), 14. accumulative determination (?) (*sañcayavyavasthāna*), 15. turned outward (*bahirmukha*), 16. turned inward (*antarmukha*), 17. extended (*āyata*), 18. limited (*paricchhinna*), 19. temporary (*tatkāla*), 20. appearance (*nidarśana*).

All are material or in the appropriate order.

They are examined for the purpose of abandoning attachment to a material self (*rūpyātman*).

4.b. Among the aggregates, etc., which are <u>non-material</u> (*arūpin*)? For what purpose are the non-material ones examined?

The non-material should be understood as the opposite of material.

All are non-material or in the appropriate order.

They are examined for the purpose of abandoning attachment to a non-material self (*arūpyātman*).

5.a. Among the aggregates, etc., which are <u>visible</u> (*sanidarśana*)? How many are visible? For what purpose are the visible ones examined?

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caritapraveśa = *paracittañāṇa* (*paracittajñāna*)

āgati = *pubbenivāsānussati* (*purvenivāsānusmṛti*)

gati = *dibbacakkhu* (*divyacakṣu*)

niḥsaraṇa = *āsavakkhaya* (*asravakṣaya*).

Thus *saṃkrānti* here does not mean 'transmigration' as it s usually does, but rather the various miraculous processes described in the suttas, such as walking through walls and mountains as if through the air, walking on water as if on the ground, entering and coming out of the earth as if it were water, flying through the air, etc. D. no. 34, M. no. 3, 6, 77, etc.

[79] Cf. *Katame dhammā rūpino? Cattāro ca mahābhūtācatunnañ ca mahābhūtānaṃ upādāya rūpaṃ. Ime dhammārūpino*. Dhs. 1091, 1444 (sections).

[80] Monier Williams gives 'rise, appearance, attainment, acquisition' for *samprāpti.*

The object of the eye is visible.[81] The classification is the same as that of the material.

All are visible or in the appropriate order.

They are examined for the purpose of abandoning attachment to a self that is provided with vision (*cakṣusātman*).

5.b. Among the aggregates, etc., which are <u>invisible</u> (*anidarśana*)? How many are invisible? For what purpose are the invisible ones examined?

The invisible ones should be understood as being the opposite to the visible ones.

All are invisible or in the appropriate order.

They are examined for the purpose of abandoning attachment to a self that is deprived of vision (*acakṣusātman*).

6.a. Among the aggregates, etc., which are <u>susceptible of being repulsed (active-reactive)</u>[82] (*sapratigha*)? How many are susceptible of being repulsed? For what purpose are the ones that are susceptible of being repulsed examined?

Everything that is visible is also susceptible of being repulsed.[83]

Furthermore, those that are susceptible of being repulsed should be understood according to three reasons: 1) type (*jāti*), 2) accumulation (*upacaya*), 3) unprepared (?) (*aparikarmakṛta*).

Here,

1) type means those that hinder one another and that are hindered by one another.
2) Accumulation means those that are greater than the atoms (lit., above the *paramāṇorūrdhvam* atom).
3) Non-prepared (?) means that which does not have the nature of being under the control of concentration (*na samādhi-vaśavartirūpam*).

Again, it is called 'susceptible of being repulsed' because it is the immediate cause of anger (*prakopapadasthāna*).

All are susceptible of being repulsed or in the suitable order.

They are examined for the purpose of abandoning attachment to a self that is not present in everything (*asarvagatātman*).

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[81] Cf. *Katame dhammā sanidassanā? Rūpāyatanaṃ. Dhs. p 193, section 1087.* Also *Kośakārikā,* I, 29, *sanidarśanam eko'tra rūpam*.

[82] This is Guenther's translation, *Philosophy and Psychology in the Abhidharma*. p.153.

[83] Cf. *Katame dhammā sappaṭighā? Cakkhāyatanaṃ -pe- phoṭṭhabbayāyatanaṃ,* Dhs, p. 193 (section 1089).

6.b. Which among the aggregates, etc., are <u>not susceptible of being repulsed</u> (*apratigha*)? How many are not susceptible of being repulsed? For what purpose are those not susceptible of being repulsed examined?

That which is not susceptible of being repulsed should be understood as being the opposite of that which is susceptible of being repulsed. All are not susceptible to being repulsed or in the suitable order.

They are examined for the purpose of abandoning attachment to a self that is present in everything (*sarvagatātman*).

7.a. Which among the aggregates, etc., are those that are <u>associated with outflow</u> (impurity, *sāsrava*)?[84] How many are associated with ouflow? For what purpose are those that are associated with outflow examined?

The associates of outflow should be understood: 1. in their self-nature (*tadātma*), 2. in their connectedness (*sambandha*), 3. in their relation (*bandha*), 4. in their consequences (*anubandha*), 5. in their conformity (*anukūlya*), 6. in their succession (*anvaya*).

Five aggregates of attachment (*upādānaskandha*) associated with ouflow, fifteen elements and ten spheres.

They are examined for the purpose of abandoning attachment to a self provided with outflow (*asravayuktātman*).

7.b. Which among the aggregates, etc., are <u>disassociated from outflow</u>? How many are disassociated from outflow? For what purpose are those that are disassociated from outflow examined?

Those that are disassocated from outflow should be understood in the sense opposite to those associated with outlow.

Five aggregates without attachment (*anupādānaskandha*), part of three elements and two spheres.

They are examined for the purpose of abandoning attachment to a self deprived of outflow (*āsravaviyukyātman*).

8.a. Which among the aggregates, etc., are those that <u>cause battle</u> (*saraṇa*)? How many of them cause battle? For what purpose are those that cause battle examined?

If, because of lust, hatred or ignorance, battles arise involving weapons and clubs, quarrels, fights, disputes and contentions[85], everything that causes battle should be understood in its self-nature (*tadātma*), in its

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[84] *Āsrava* 'outflow' is a figurative synonym for *kleśa* 'defilement'. There are three *āsrava*s: *kāmāsrava*, *bhavāsrava*, *avidyāsrava*. See M. I, p. 55, Sammādiṭṭhi-sutta (no. 9); D. no. 33, Saṃgītisutta.

Sometimes *dṛṣṭi* is also added, bringing the number to four. See Vam. p. 683.

Sāsrava is also a synonym for *laukika*, and *anāsrava* of *lokottara*. Cf. Vam. , p. 438, *āsavānam ārammaṇabhūtā sāsavā, tesam anārammaṇā anāsavā. Atthato pan'esā lokiyatokuttarā'va hoti [paññā]*.

[85] Cf. *daṇḍādāna-satthādāna-kalaha-viggaha-vivāda-tuvantuvapesuñña-musāvāda*. M. I, pp. 110, 113, 410.

connection (*tatsambandha*), in its relation (*tadbandha*), in its consequences (*tadanubandha*), in its conformity (*tadanukūlya*) and in its succession (*tadanvaya*).

Those that cause batle (*saraṇa*) are as many as those associated with outflow (*sāsrava*).

They are examined for the purpose of abandoning attachment to a self provided with the mind of battle (*raṇayuktātman*).

8.b. Which are those that <u>do not cause battle</u> (*araṇa*)? How many do not cause battle? For what reason are those that do not cause battle examined?

Those that do not cause battle should be understood in the opposite sense to those that cause battle.

Those that do not cause battle (*araṇa*) are as many as those that are disassociated from outflow (*anāsrava*).

They are examined for the purpose of abandoning attachment to a self deprived of the mind of battle (*raṇaviprayuktātman*).

9.a Which among the aggregates, etc. <u>are of flesh and blood</u> (*sāmiṣa*)? How many are of flesh and blood? For what purpose are those that are of flesh and blood examined?

If, because of lust, hatred or ignorance, one becomes attached to an indiviuality in another existence (*paunarbhavikamātmabhāvam adhyavasyati*) – all that which is of flesh and blood should be understood in its nature, in its connection, in its relation, in its consequences, in its conformity and in its succession.

Those that are of flesh and blood (*sāmiṣa*) are as many as those that cause battle (*saraṇa*).

They are examined for the purpose of abandoning attachment to a self provided with carnal desire (*āmiṣayuktātman*).

9.b. Which among the aggregates, etc. <u>are not of flesh and blood</u> (*nirāmiṣa*)? How many are not of flesh and blood? For what purpose are those that are not of flesh and blood examined?

Those that are not of flesh and blood (*nirāmiṣa*) should be understood in the sense opposite to those that are of flesh and blood.

Those that are not of flesh and blood (*nirāmiṣa*) are as many as those that do not cause battle (*araṇa*).

They are examined for the purpose of abandoning attachment to a self deprived of carnal desire (*āmiṣaviyuktātman*).

10.a. Among the aggregates, etc., which are <u>associated with greed</u> (*gredhāśrita*)? How many are associated with greed? For what purpose are those associated with greed examined?

If, because of lust, hatred or ignorance, one becomes attached to the pleasures of the five senses (*pañchakāmaguṇān adhyavasyati*) – all that which is associated with should be understood in its nature, in its connection, in its relation, in its consequences, in its conformity and in its succession.

Those that are associated with greed (*gredhāśrita*) are as many as those that are of flesh and blood (*sāmiṣa*).

They are examined for the purpose of abandoning attachment to a self provided with greed (*gredayuktātman*).

10.b. Among the aggregates, etc., which are associated with renunciation (*naiṣkramyāśrita*)? How many are associated with renunciation? For what purpose are those associated with renunciation examined?

Those that are associated with renunciation (*naiṣkramyāśrita*) should be understood in the opposite sense to those associated with greed (*gredhāśrita*).

Those that are associated with renunciation are as many as those that are not of flesh and blood.

They are examined for the purpose of abandoning attachment to a self deprived of greed (*gredhaviprayuktātman*).

11.a. Among the aggregates, etc., which are conditioned (*saṃskṛta*)? How many are conditioned? For what purpose are those that are conditioned examined?

All that are subject to appearance (birth, *utpāda*), to disappearance (*vyaya*) and, as well, to change in duration (*sthityanyathātva*) – all of these should be understood as conditioned.[86]

All are conditioned with the exception of part of the element and sphere of mental objects (*dharmadhātvāyatanaikadeśa*).[87]

They are examined for the purpose of abandoning attachment to an impermanent self (*anityātman*).

11.b. Among the aggregates, etc., which are unconditioned (*asaṃskṛta*)? How many are unconditioned? For what purpose are those that are unconditioned examined?

That which is unconditioned should be understood in the opposite sense to that which is conditioned.

The unconditioned is part of the element and sphere of mental objects (*dharmadhātvāyatanaikadeśa*).

They are examined for the purpose of abandoning attachment to a permanent self (*nityātman*).

Should the aggregates without attachment (*anupādānaskandha*) be called conditioned or unconditioned? They should be called neither conditioned nor unconditioned. **Why?** They are not conditioned because they are not made up of actions and defilements (*karmakleśānabhisaṃskṛta*). They are not unconditioned because they both are and are not as you like (*kāmakārasammukhī-vimukhībhāva*). Thus the Blessed One has said: 'There are two types of things, conditioned and unconditioned. **Why?** If they are conditioned in a particular sense, they are not unconditioned in that sense. If they are unconditioned in a particular sense, they are not conditioned in that sense. The method should be understood thus in this case.

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[86] Cf. *Tiṇi'māni bhikkhave saṃkhatassa saṃkhatalakkaṇāni. Katamāni tīṇi? Uppāda paññāyati, vayo paññāyati, ṭhitassa aññathattaṃ paññāyati.* A. I, p. 152.

[87] Cf. *Katame dhammā samkhatā? Catusu bhummīsu kusalaṃ akusalaṃ, catusu bhummīsu vipāko, tīsu bhummīsu kiriyāvyākataṃ, sabbañ ca rūpaṃ, ime dhammā saṃkhatā*. Dhs. p. 244, sec. 1483.

Katame dhammā saṃkhatā? Ye'va te dhammā sappaccayā, te'va te dhammā saṃkhatā. Ibid., p. 193, sec. 1085.

12.a. Among the aggregates, etc., which are <u>mundane</u> (*laukika*)? How many are mundane? For what purpose are those that are mundane examined?

Everything belonging to the three realms of existence (*traidhātukaparyāpanna*), and as well, that which, resembling them, remains subsequent to supramundane wisdom (*lokottarapṛṣṭhalabdhaṃ ca tatpratibhāsam*), is mundane.

Part of the aggregates, fifteen elements, ten spheres and also part of three elements and two spheres.

They are examined for the purpose of abandoning attachment to the world in the self (*ātmani lokābhiniveśa*).

12.b. Among the aggregates, etc., which are <u>supramundane</u> (*lokottara*)? How many are supramundane? For what purpose are those that are supramundane examined?

That which is opposite to the three worlds of existence is supramundane, and also the state of nondiscrimination (*nirvikalpa*) is supramundane because it is free of illusion (*aviprayāsa*)[88], free of elaborations (*niṣprapañca*) and free of discrimination (*nirvikalpa*). Moreover, that which remains subsequent to supramundane wisdom (*lokottarapṛṣṭhalabdha*) is also in a sense (*paryāyeṇa*) supramundane as a result of its association with the non-mundane state (beyond the world)[89].

Part of the aggregates, three elements and two spheres.

They are examined for the purpose of abandoning attachment to an absolute self (*kevalātman*).

13.a. Among the aggregates, etc., which are <u>born</u> (*utpanna*)? How many are born? For what purpose are those that are born examined?

The past (*atīta*) and the present (*pratyutpanna*) are born.

Part of all the aggregates, etc.

They are examined for the purpose of abandoning attachment to a self that is not eternal (*aśāśvatātman*).

Furthermore, there are twenty-four kinds of ‘born:

1. first-born (*ādyutpanna*),
2. born in series (*prabandhotpanna*),
3. born by accumulation (*upachayotpanna*),
4. born by association (*āśrayotpanna*),
5. born by modification (*vikārotpanna*),

[88] Both Gokhale and Pradhan read *viparyāsa*. However, the Chinese edition shows *aviparāsa*, which fits in here.

[89] Here the text is doubtful. Gokhale reads *laukikāśritatām upādāya*. Pradhan adds the negative *a* in parenthesis to the word *laukika*. But accordomg to the Chinese and Tibetan versions, it is, without any doubt, *alaukikaśritatām upādāya*, which is the meaning that fits here.

6. born by maturation (*paripākotpanna*),
7. born by decrease (*hānyutpanna*),
8. born in special conditions (*viśeṣotpanna*),
9. born in the radiant sphere (*prabhāsvarotpanna*),
10. born in the non-radiant sphere (*aprabhāsvarotpanna*),
11. born by miraculous transformation (*saṃkrāntyotpanna*),[90],
12. born with seeds (*sabījotpanna*),
13. born without seeds (*abījotpanna*),
14. born from reflections as in a mirror and by miraculous powers (*pratibimbavibhutvani-darśanotpanna*),
15. born in succession (*paramparotpanna*),
16. born from momentary change (*kṣaṇabhaṅgotpanna*),
17. born from union and separation (*saṃyoga-viyogotpanna*),
18. born in different stages (*avasthāntarotpanna*),
19. born by birth after death (*chyutopapādotpanna*),
20. born by dissolution and evolution (*saṃvartavivartotpanna*),
21. born in an ancient period (*pūrvakālotpanna*),
22. born at the moment of death (*maraṇakālotpanna*),
23. born in the intermediate period (*antarotpanna*),
24. born at the moment of conception (*pratisandhikālotpanna*).

13.b. Among the aggregates, etc., which are <u>unborn</u> (*anutpanna*)? How many are unborn? For what purpose are those that are unborn examined?

The future (*anāgata*) and the unconditioned (*asaṃskṛta*) are the unborn.

Part of everything is unborn.

They are examined for the purpose of abandoning attachment to an eternal self (*śāśvatātman*).

Moreover, the unborn should be understood in the opposite sense to the born.

14.a. Among the aggregates, etc., which <u>are grasping</u> (*grāhaka*)? How many are grasping? For what purpose is grasping examined?

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[90] See p. [ ], n. [ ].

The material faculty (*rūpīndriya*), mind (*citta*) and the mental activities (*chaitasika*) should be understood as grasping.

Three aggregates, part of the aggregates of form and formations, twelve elements, six spheres and part of the element and sphere of mental objects (*dharmadhātvāyatanaikadeśa*).

They are examined for the purpose of abandoning attachment to a self which experiences (*bhoktātman*).

Furthermore, non-attained grasping (?, *aprāptagrahāka*), attained grasping (?, *prāptagrāhaka*), grasping separated from its own present characteristics (*svalakakṣaṇavartamānapratyekagrāhaka*) and grasping endowed with its own characteristics and with characteristics common to all times and all places (*svasāmānyalakṣaṇasarvakālasarvaviṣayagrāhaka*) should be understood as graspings because of the appearance of consciousness in the union (*sāmagrīvijñānasamutpatti*); the designation (*prajñaptika*) should also be understood as the theory of grasping (*grāhakavāda*).

14.b. Among the aggregates, etc., which <u>are graspable</u> (*grāhya*)? How many are graspable? For what purpose are those that are graspable examined?

All that is grasped is graspable. But there may be some graspables that are not grasped. The meaning only is the scope of the grasped (*grāhakagochara*).

All are graspable.

They are examined for the purpose of abandoning attachment to a self of objects (*viṣayātman*).

15.a. Among the aggregates, etc., which <u>are turned outwards</u> (*bahirmukha*)? How many are turned outwards? For what purpose are those that are turned outwards examined?

All that are associated with the world of sense pleasures (*kāmapratisaṃyukta*) are turned outwards, with the exception of the mind (*citta*) and mental activities (*chaitasika*) associated with hearing (*śrutamaya*) and contemplating (*chintāmaya*) and other such activities (*tadanudharma*) in the Buddha's teaching (*buddhaśāsane*).

Four elements, two spheres and part of the rest.

They are examined for the purpose of abandoning attachment to a self that is not free of strong lust (sexual desire) (*avītarāgātman*).

15.b. Among the aggregates, etc., which <u>are turned inwards</u> (*antarmukha*)? How many of them are turned inwards? For what purpose are those that are turned inwards examined?

The inward-turned should be understood in the opposite sense to the outward-turned. With the exception of the four elements and two spheres, part of the rest.

They are examined for the purpose of abandoning attachment to a self free of strong lust (*vītarāgātman*).

16.a. Among the aggregates, etc., which <u>are defiled</u> (*kliṣṭa*)? How many of the aggregates, etc. are defiled? For what purpose are those that are defiled examined?

The unwholesome (*akuśala*) and the concealed morally-undefined (*nivṛtāvyākṛta*) are defiled. Again, the concealed morally-undefined is divided into the omnipresent mental organ (*sarvatragamanas*), the associates of passions (*samprayukta*) and the defilements associated with the realm of form and the formless realm (*rūpārūpya*).

They are examined for the purpose of abandoning attachment to a self endowed with defilements (*kleśyuktātman*).

16.b. Among the aggregates, etc., which <u>are undefiled</u> (*akliṣṭa*)? How many are undefiled? For what purpose are those that are undefiled examined?

The wholesome (*kuśala*) and the unconcealed morally-undefined (*anivṛtāvyākṛta*) are undefiled.

Eight elements, eight spheres, part of the aggregates and part of the elements and remaining spheres.

They are examined for the purpose of abandoning attachment to a self without defilements (*kleśaviyuktātman*).

17.a. What is the <u>past</u> (*atīta*)? How many of the aggregates, etc., are past? Why is the past examined?

The past should be understood: 1. as having the nature of that which has appeared and disappeared (*utpanna-niruddha-lakṣaṇa*), 2. as the relation of cause and effect (*hetuphalopayoga*), 3. as the passing of the action of defiling or purification (*saṃkleśa-vyavadāna-kāritra-samatikrānti*), 4. as the destruction of the influence of the cause (*hetuparigrahavināśa*), 5. as the existence and nonexistence of the self-nature of the effect (*phalasvalakṣaṇabhāvābhāva*), 6. as an object for thoughts in connection with memory (*smara-saṃkalpa-nimitta*), 7. as an object of defilement because of desire (*apekṣā-saṃkleśa-nimitta*), 8. as an object of purification because of equanimity (*upekṣā-vyavadāna-nimitta*).

Part of all the aggregates, elements and spheres.

They are examined for the purpose of abandoning attachment to a self that continues.

17.b. What is the <u>future</u> (*anāgata*)? How many of the aggregates, etc. are future? For what purpose is the future examined?

The future should be understood: 1. as the unborn when the cause is present (*hetausatyanutpanna*), 2. as not yet having obtained self-nature (*alabdha-svalakṣaṇa*), 3. as not yet containing the relation of cause and effect (*hetuphalānupayoga*), 4. as the fact that the state of defilement or purification is not yet present (*saṃkleśa-vyavadānabhāvāpratyupasthāna*), 5. as the existence and nonexistence of the self-nature of the cause (*hetusvalakṣaṇabhāvābhāva*), 6. as an object of defilement because of hope for something pleasant (*abhinandanāsaṃkleśanimitta*), 7. as an object of purification because of hope for something pleasant (*abhinandanā-vyavadāna-nimitta*).

Part of all the aggregates, etc.

They are examined for the purpose of abandoning attachment to a self that continues.

17.c. What is the present (*pratyutpanna*)? How many of the aggregates, etc., are prsent? For what purpose is the present examined?

The present should be understood: 1. as having the nature of that which has appeared but has not yet disappeared (*utpannāniruddha-lakṣaṇa*), 2. as having, and at the same time not having, the relation of cause and effect (*hetuphalopayogānupayoga*), 3.as the presence of defilement or purification (*saṃkleśa-vyavadāna-pratyupasthāna*), 4.as the sign of the past and of the future (*atītānāgatabhāvanimitta*), 5. as the presence of activity (*kāritra-pratyupasthāna*).

Part of all the aggregates, etc.

They are examined for the purpose of abandoning attachment to a self that continues.

Moreover, past, present and future are the basis for speech. It is not nirvāṇa, for it must be experienced in itself (*pratyātmavedanīya*) and is inexpressible (*anabhilāpya*), and also because past, present and future are the bases of custom.

18.a. What is wholesome (*kuśala*)? How many of the aggregates etc., are wholesome? For what purpose is the wholesome examined?

The wholesome should be understood: 1. by its nature (*svabhāva*), 2. by its relationships (*sambandhana*), 3. by its consequences (*anubandha*), 4. as sudden arising (*utthāna*), 5. as ultimate reality (*paramārtha*), 6. by the attainment of birth (*upapattilābha*), 7. by application (*prayoga*), 8. by veneration (*puruskāra*), 9. by conferring benefits (*anugraha*), 10. as receiving (*parigraha*), 11. as counteragent (antidote) (*pratipakṣa*), 12. as tranquility (*upaśama*), 13. as natural result (*niṣyanda*).

Part of the aggregates, ten elements and four spheres.

They are examined for the purpose of abandoning attachment to a self having quality (*dharma*).

1. **What is wholesome by nature?** The eleven mental qualities beginning with faith (*śraddhā*)[91].
2. **What is wholesome by its relationships?** The mental qualties associated with them.
3. **What is wholesome by its consequences?** Its own traces (*vāsanā*).
4. **What is wholesome by its sudden arising?** The physical and verbal actions produced by them, i.e., the eleven qualities.
5. **What is wholesome as ultimate reality?** It is suchness (*tathatā*).
6. **What is wholesome by the attainment of birth?** It is the production of suitable (*tadrūpa*) results (*vipākābhinivṛtti*) by continuation of the earlier habitual practice (*pūrvābhyāsam āgamya*) of the same wholesome qualities, in such a way that the tendency (*ruchi*) towards them remains naturally (*prakṛtyā*) and unconsciously (*apratisaṃkhyāya*).

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[91] See p. 7, no. 8 to 18 in the list of formations (*saṃskāra*): 1. *śraddhā*, 2. *hrī*, 3. *apatrāpya*, 4. *alobha*, 5. *adveṣa*, 6. *amoha*, 7. *vīrya*, 8. *praśrabdhi*, 9. *apramāda*, 10. *upekṣā*, 11. *avihiṃsā*.

7. **What is wholesome by application?** It is the cultivation of the wholesome (*kuśalasya bhāvanā*) thanks to association with good people (*satpuruṣasaṃsevā*), hearing the holy Dharma (*saddharmaśravaṇa*), profound attentiveness (*yoniśo manasikāra*) and practice of the major and minor precepts (*dharmānudharma-pratipatti*)[92]

8. **What is wholesome by veneration?** It is an act of veneration (*pūjākarma*) with respect to a monument (*chaitya*), to a statue (*pustagata*) or to a painting (*chitragata*) having the mind of the Tathāgata as its object, or to a book (*pustaka*) that is the depository of the Dharma (*dharmādhiṣṭhāna*) having the mind of the Dharma as its object.

9. **What is wholesome by conferring benefits?** It is the help brought to beings by means of the four types of assistance (*chaturbhiḥ saṃgrahavastubhiḥ*).[93]

10. **What is wholesome in receiving?** It is the attainment of a birth in heaven (*svargopattiparigraha*) or in a prosperous family of high caste (*ādhyachchakulotpatti-parigraha*), or obtaining a state favorable to purification (*vyavadānānukūlya-parigraha*), by means of the good actions of generosity and morality (*dānamayena puṇyakriyāvastunā vā śīlamayena vā*).

11. **What is wholesome as counteragent?** It is the antidote (*pratipakṣa*) consisting of repentance (*vidūṣaṇā*), of abandoning (*prahāṇa*), of helping (*ādhāra*), of averting (*dūrībhāva*), of suppressing (*viṣkambhaṇa*), of dissociating (*visaṃyoga*), of blocking the defilements (*kleśāvaraṇa*) and blocking the knowables (*jñeyāvaraṇa*).

12. **What is wholesome as tranquility?** It is the complete abandonment (*paryādāya prahāṇa*) of lust (*rāga*), of hatred (*dveṣa*), of ignorance (*moha*), of all the defilements (*sarvakleśa*), the cessation of perception and sensation (*saṃjñāvedayitanirodha*), the element of nirvāṇa (*nirvāṇadhātu*) with residue (*sopadhiśeṣa*) and without residue (*nirupadhiśeṣa*) and the non-established nirvāṇa (*apratiṣṭhitanirvāṇa*).

13. **What is wholesome as natural result?** These are the special qualities (*vaiśeṣika guṇa*) such as mundane and supramundane (*laukikalokottara*) common and uncommon (*sādhāraṇāsādhāraṇa*) superior knowledge (*abhijñā*) in a person who has attained tranquility (*upaśamaprāpta*) by this mastery (*tadadhipatya*).

18.b. What is <u>unwholesome</u> (*akuśala*)? How many of the aggregates, etc., are unwholesome? For what purpose is the unwholesome examined?

The unwholesome should be understood: 1. by its nature (*svabhāva*), 2. by its relationships (*sambandha*), 3. by its consequences (*anubandha*), 4. as sudden arising (*utthāna*), 5. as ultimate reality (*paramārtha*), 6. by the attainmnt of birth (*upapattilābha*), 7. by application (*prayoga*), 8. by veneration (*puraskāra*), 9. as

[92] Cf. A (Colombo 1929), p. 344, *sappurisasaṃsevo, saddammasavanaṃ, yoniso manasikāro, dhammānudhammapaṭipatti*, as the four things favorable to the development of wisdom.

[93] The four kinds of service: *dāna* (alms), *peyyavajja* (kind speech), *atthacariyā* (altruisitic service), *samānattat*ā (equanimity).

wickedness (*upaghāta*), 10. as receiving (*parigraha*), 11. as opposing (*vipakṣa*), 12. as obstruction (*paripantha*).

Part of the aggregates, ten elements and four spheres.

They are examined for the purpose of abandoning attachment to a self provided with bad qualities (*adharmayuktātman*).

1. **What is unwholesome by nature?** With the exception of the defilements associated with the mental organ (*manaḥ samprayukta*) in the realm of form and the formless realm (*rūpārūpyāvachara*), the other major and minor defilements (*kleśopakleśa*) that cause evil conduct (*duścharitasamuttāpaka*).
2. **What is unwholesome by its relationhips?** The qualities (*dharma*) associated with the same major and minor defilements.
3. **What is unwholesome by its consequences?** Its own traces (*vāsanā*).
4. **What is unwholesome as sudden arising?** The physical and verbal actions that produce these, i.e., the defilements.
5. **What is unwholesome as ultimate reality?** The whole continuity of existence (*saṃsāra*).
6. **What is unwholesome by the attainment of birth?** Habituation to the unwholesome (*akuśalābhyāsa*) and the corresponding result (*tadrūpo vipakaḥ*) produced and as a consequence of which there remains a tendency only for the unwholesome.
7. **What is unwholesome by application (*prayoga*)?** The evil conduct (*duścharita*) pursued in body, speech and mind as a result of association with evil persons (*asatpuruṣasaṃsevā*), of listening to evil teachings (*asaddharmaśravaṇa*) and of superficial attentiveness (*ayoniśo manaskāra*).
8. **What is unwholesome by veneration?** The fact of building a monument (*chaitya*) by seeking the support of certain deities (*anyatamānyatamaṃ devakāya-sanniśrayam*) with the idea of doing harm to living beings (*hiṃsāpūrvaka*) or with perverse notions (*kudṛṣtipurvaka*), by carrying out actions of veneration or offerings (*pūjakarma*) while many beings are given over to demeritorious actions (*apunya*).
9. **What is unwholesome as wickedness?** The fact of behaving badly (*mithyāprati-padyate*) towards beings by body, speech or mind.
10. **What is unwholesome as receiving?** The fact that, having had bad behavior in body, speech or mind, an individual experiences unpleasant results, projecting (*ākṣepaka*) or completing (*paripūraka*), in a bad or good rebirth (*durgatau vā sugatau vā*).
11. **What is unwholesome as opposing?** The things that are opposite to the counteragents (*pratipakṣavipakṣa*).
12. **What is unwholesome as obstruction?** The things that harm the wholesome (*kuśalāntarāyika*).

18.c. What is neutral (*avyākṛta*)? How many of the aggregates, etc., are neutral? For what purpose is the neutral examined?

The neutral should be understood: 1. by its nature (*svabhāva*), 2. by its relationships (*sambandhana*), 3. by its consequences (*anubandha*), 4. as sudden arising (*utthāna*), 5. as ultimate reality (*paramārtha*), 6. by attainment of birth (*upapattilābha*), 7. by application (*prayoga*), 8. by veneration (*puruskāra*), 9. by conferring benefit (*anugraha*), 10. as enjoyment (*upabhoga*), 11. as receiving (*parograha*), 12. as counteragent (*pratipakṣa*), 13. as tranquility (*upaśama*), 14. as natural result (*niṣyanda*).

Eight elements, eight spheres and a part of the aggregates, elements and spheres that remain.

They are examined for the purpose of abandoning attachment to a self free of good and evil (*dharmādharmaviyuktātman*).

1. **What is neutral by nature?** Eight elements and eight material spheres (*aṣṭau rūpīṇi dhātvāyatanāni*), the mental and vital faculties (*manojīvitendriya*) along with that which is associated with them (*sasamprayoga*), similarity of type (*nikāyasabhāga*), groups of names (*nāmakāya*), groups of words (*padakāya*) and groups of letters (*vyañjanakāya*).

2. **What is neutral by its relationships?** The mind and mental activities (*cittachaitasika dharma*) associated with the same groups of names, groups of words and groups of letters in the person whose mind is neither bad nor pure. (*aduṣṭāprasannacittasya*).

3. **What is neutral by its consequences?** The traces of expression of the groups of names, words and letters (*teṣām evābhilāpavāsanā*).

4. **What is neutral as sudden arising?** The physical and verbal actions produced by the mind and mental activities associated with those.

5. **What is neutral as ultimate reality?** Space (*ākaśa*) and cessation not due to discrimination (*apratisaṃkyānirodha*).

6. **What is neutral by attaninment of birth?** The result of the unwholesome (*akuśala*) and the wholesome (*kuśala*) associated with the impurities (*kuśalasāsrava*).

7. **What is neutral by application?** The postures and occupational activities of those whose minds are neither defiled nor wholesome (*akliṣṭākuśalachetas*).

8. **What is neutral by veneration?** The fact of building a monument (*chaitya*) by seeking the support of certain deities without perverse notions (*kudṛṣṭi*) without doing harm to living beings, by making offerings (*pūjākarma*) and while many beings acquire neither merit nor demerit (*puṇya apuṇya*).

9. **What is neutral by conferrring benefits?** The fact of giving generosity to one's servants, to one's employees, to one's workers, to one's children and to one's wife while having a mind neither evil nor pure (*aduṣṭāprasannacitta*).

10. **What is neutral as enjoyment?** The fact of enjoying one's good fortune without reflecting and without having an impure mind (*apratisaṃkyā-kliṣṭacitta*).
11. **What is neutral as receiving?** The fact that a person, by constant practice of a craft or an art, will obtain in the future (*ātmabhāva*) a life suitable to this practice and thus will easily and quickly attain perfection in this occupation.
12. **What is neutral as counteragent (antidote)?** The fact of taking medicines without reflecting.
13. **What is neutral as tranquility?** The defilements of the realm of form and the formless realm (*rūpārūpyāvacharāḥ kleśāḥ*), because they are hidden in concentration (*śamathopagūḍha*).
14. **What is neutral as natural result?** That which is born with a mind magically created (*nirmāṇacittasahajam*).

Moreover, the wholesome, the unwholesome and the neutral should be understood as miraculous manifestations (*nidarśana*). **Why?** Because the Buddha and the bodhisattvas, having attained supreme perfection (*paramapārami*), manifest for the good of beings even though there is no reality for them in that.

19.a. What is <u>associated with desire</u> (*kāmapratisaṃyukta*)? How many of the aggregates, etc., are associated with desire? For what purpose are those associated with desire examined?

The wholesome, the unwholesome and the neutral endowed with impurities (*sāsravakuśalākuśalāvyākṛta*) in a person who is not free from lust (*avītarāga*) should be understood as being associated with desire.

Four elements, two spheres and part of the aggregates, part of the other elements and spheres.

They are examined for the purpose of abandoning attachment to a self that is not free from desire (*kāmāvītarāgātman*).

19.b. What is <u>associated with form</u> (*rūpapratisaṃyukta*)? How many of the aggregates, etc., are associated with form? For what purpose is that which is associated with form examined?

The wholesome and the neutral in a person free from the desire of the realm of desire (*kāmavītarāga*) but who is not yet free from the desire of the realm of form (*rūpāvītarāga*) should be understood as associated with form.

Except for four elements, two spheres, part of the other aggregates, elements and spheres.

They are examined for the purpose of abandoning attachment to a self free from the desire of the realm of desire (*kāmavītarāgātman*).

19.c. What is that which is <u>associated with the formless realm</u> (*ārūpyapratisaṃyukta*)? How many of the aggregates, etc., are associated with the formless? For what purpose is that which is associated with the formless examined?

The wholesome, the unwholesome and the neutral in a person free from the desire of the form realm but not yet free from the desire of the formless realm should be understood as associated with the formless.

Part of four aggregates, three elements and two spheres.

They are examined for the purpose of abandoning attachment to a self that is free from the desire of the form realm (*rūpavītarāgātman*).

Moreover, detachment (*vairāgya*) should be understood as:

1. partial detachment (*ekadeśavairāgya*),
2. complete detachment (*sakalavairāgya*),
3. detachment by penetration (*prativedhavairāgya*),
4. detachment by exhaustion (*upaghātavairāgya*),
5. detachment by complete destruction (*samudghātavairāgya*).

Furthermore, there are ten kinds of detachment:

1. natural detachment (*prakṛtivairāgya*),
2. detachment by exhaustion (*upaghātavairāgya*),
3. detachment by satiation (*upastambhavairāgya*),
4. detachment by superiority (*samutkarṣavairāgya*),
5. detachment by complete ignorance (*sammohavairāgya*),
6. detachment by the effect of antidotes (*pratipakṣavairāgya*),
7. detachment by complete knowledge (*parijñāvairāgya*),
8. detachment by abandonment (*prahāṇavairāgya*),
9. inferior detachment (*sottaravairāgya*),
10. superior detachment (*niruttaravairāgya*).

    1. **What is natural detachment?** It is aversion (*pratikūlatā*) for an unhappy feeling and for the conditions that cause suffering.

    2. **What is detachment by exhaustion?** It is the aversion felt by a person who had been engaged in sexual relations when the exhaustion of sexual ardor is reached.

    3. **What is detachment by satiation?** It is the aversion for delicious foods in a person who has eaten enough.

    4. **What is detachment by superiority?** It is the aversion for an inferior position felt by a person who has attained a superior position.

    5. **What is detachment by complete ignorance?** It is the aversion for nirvāṇa felt by the ignorant.

6. **What is detachment by the effect of antidotes?** It is the abandonment of the defilements (*kleśaprahāṇa*) by the mundane or supramundane paths (*laukikena vā lokottareṇa vā mārgeṇa*).
7. **What is detachment by complete knowledge?** It is the aversion for the three realms of existence (*traidhātuka*) in a person who has arrived at the Path of Seeing (*pratilabdhadarśanamārgasya*).
8. **What is detachment by abandonment?** It is the aversion experienced by a person who abandons the defilements at each stage (*bhūmau bhūmau*).
9. **What is inferior detachment?** It is the detachment of the worldly (*laukikānām*), of the disciples and of the [pratyekabuddhas] individual buddhas (*śrāvaka-pratyekabuddhānām*).
10. **What is superior detachment?** It is the detachment of the buddhas and bodhisattvas as a result of their vow for the welfare and happiness of all beings.

20.a. What is <u>training</u> (discipline, *śaikṣa*)? How many aggregates, etc., are training? For what purpose is training examined?

Training should be understood as that which is wholesome (*kuśala*) in a person who is engaged in the search for liberation (*mokṣa*).

Part of the aggregates, of the ten elements and of four spheres.

They are examined for the purpose of abandoning attachment to a self engaged in the search for liberation (*mokṣaprayuktātman*).

20.b. What is <u>going beyond training</u> (*aśaikṣa*)? How many of the aggregates, etc., go beyond training? For what purpose is going byond training examined?

Going beyond training should be understood as that which is wholesome in a person who has reached the limit of training.

Part of the aggregates, of the ten elements and four spheres.

They are examined for the purpose of abandoning attachment to a liberated self (*muktātman*).

20.c. What is <u>neither training nor going beyond training</u> (*naivaśaikṣanāśaikṣa*)? How many of the aggregates, etc., are neither training nor going beyond training? For what purpose is what is neither training nor going beyond training examined?

That which is neither training nor going beyond training should be understood as that which is wholesome (*kuśala*), that which is unwholesome (*akuśala*) and that which is neutral (*avyākṛta*) in an ordinary person (*pṛthagjana*), that which is neutral-impure (*kliṣāvyakṛta*) in a person engaged in training and that which is neutral in a person who has gone beyond training (discipline), and also the unconditioned (*asaṃaskṛta*).

Eight elements, eight spheres and part of the remaining aggregates, elements and spheres.

They are examined for the purpose of abandoning attachment to an unliberated self (*amuktātman*).

21.a. What should be abandoned by means of insight (*darśana*)? How many of the aggregates, etc., should be abandoned by means of insight? For what purpose is that which is to be abandoned by insight examined?

That which should be abandoned by means of insight should be understood as impure imaginary wrong view (*parikalpitā kliṣṭā dṛṣṭiḥ*), doubt (*vichikitsā*), the basis of wrong view (*dṛṣṭisthāna*), regardless of which of the major or minor defilements, perverted in regard to wrong views (*dṛṣṭau vipratipannāḥ kleśopakleśāḥ*), regardless of which of the physical or verbal actions caused by wrong view, and all the aggregates, elements and spheres leading to bad rebirths (*āpāyika*)[94].

Part of all the aggregates, etc.

They are examined for the purpose of abandoning attachment to a self endowed with insight (*darśanasampannātman*).

21.b. What should be abandoned by meditation (*bhāvanā*)? How many of the aggregates, etc., should be abandoned by meditation? For what purpose is that which should be abandoned by meditation examined?

These are, contrary to those which should be abandoned by insight, the things associated with impurity (*sāsrava dharma*) that are above the Path of Seeing, in a person who has attained the latter, i.e., the Path of Seeing (*labdhadarśanamārga*)[95].

Part of all the aggregates, etc.

They are examined for the purpose of abandoning attachment to a self endowed with meditation (*bhāvanāsampannātman*).

21.c. What should not be abandoned (*aparahātavya*)? How many of the aggregates, etc., should not be abandoned? For what purpose is that which should not be abandoned examined?

That which is not impure (*anāsrava*) should not be abandoned, with the exception of that which is connected with penetration (*nirvedhabhāgīya*).

Part of the aggregates, ten elements and four spheres.

They are examined for the purpose of abandoning attachment to a perfect self (*siddhātman*).

22. What is produced conditionally (*pratītyasamutpanna*)? How many of the aggregates, etc., are produced conditionally? For what purpose is that which is produced conditionally examined?

That which is produced conditionally should be understood:

1. by its characteristics (*lakṣaṇa*),
2. by analysis of its factors (*aṅgavibhāga*),

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[94] Cf. M. I, p. 7: *āsavā dassanā pahātabbā* in the Sabbāsava sutta.

[95] Ibid, p. 11: *āsavā bhāvanā pahābbā* in the Sabbāsava sutta.

3. by grouping its factors (*aṅgasamāsa*),
4. by the definition of the conditionality of its factors (*aṅgapratyayatvavyavasthāna*),
5. by the definition of the functions of its factors (*aṅgakarmavyavasthāna*),
6. by grouping its factors according to their impurity (*aṅgasaṃkleśasaṅgraha*),
7. according to its real meaning (*artha*),
8. in its depth (*gāmbhīrya*),
9. in its classifications (*prabheda*),
10. according to regular and inverse order (*anulomapratiloma*).

All are produced conditionally, with the exception of part of the element of the mental object and the sphere of the mental object (*dharmadhātvāyatanaikadeśa*).

They are examined for the purpose of abandoning attachment to an uncaused self or a self having irregular causes (*ahetuviṣamahetukātman*).

1. **How should what is produced conditionally be understood by its characteristics?** It should be understood as arising by the effect of indifferent conditions (*nirīhapratyayotpatti*), by the effect of impermanent conditions (*anityapratyayotpatti*) and by the effect of efficacious conditions (*samarthapratyayotpatti*).
2. **How should it be understood by the analysis of its factors?** There are twelve factors. Conditioned production consists of twelve factors: (1) ignorance (*avidyā*), (2) formations (*saṃskāra*), (3) consciousness (*vijñāna*), (4) name and form (*nāmarūpa*), (5) the six spheres (*ṣaḍāyatana*), (6) contact (*sparśa*), (7) sensation (*vedanā*), (8) thirst (desire, *tṛṣṇā*), (9) grasping (*upādāna*), (10) becoming (*bhava*), (11) birth (*jāti*), (12) old age and death (*jarāmaraṇa*).
3. **How should it be understood by the grouping of its factors?** There are projecting factors (*ākṣepakāṅga*), projected factors (*ākṣiptāṅga*), producer factors (*abhinirvartakāṅga*) and produced factors (*abhinirvṛttaṅga*).
    - **Which are the projecting factors?** Ignorance, the formations and consciousness.
    - **Which are the projected factors?** Name and form, the six spheres, contact and sensation.
    - **Which are the producer factors?** Thirst, grasping and becoming.
    - **Which are the produced factors?** Birth and old age and death.
4. **How should it be understood by the definition of the conditionality of its factors?** It should be understood by means of the traces (*vāsanā*), the force that persists (*āvedha*), attentiveness (*manasikāra*), and coexistence (*sahabhāva*), and those in the proper order (*yathāyogam*).

5. **How should it be understood by definition of the functions of its factors? What is the function of ignorance?** It deludes beings in regard to existence (*bhava*) and is also the condition for the formations.

   - **What is the function of the formations?** They allocate (*vibhajanti*) beings to the realms of existence (*gatiṣu*) and are also the condition for the traces of consciousness (*vijñānavāsanā*).
   - **What is the function of consciousness?** It supports the connectedness of the actions (*karmabandhaṃ cha dhārayati*) of beings, and it is also the condition for name and form.
   - **What is the function of name and form?** It compels beings to take on a self (*ātmabhāva*), and it is also the condition for the six spheres.
   - **What is the function of the six spheres?** They compel beings to take on the fullness of a self (*ātmabhāvaparipūrim*), and they are also the condition for contact.
   - **What is the function of contact?** It leads beings to the sense pleasures (*viṣayopabhoga*), and it is also the condition for sensation.
   - **What is the function of sensation?** It leads beings to the experience of birth (*janmopabhaga*), and it is also the condition for thirst.
   - **What is the function of thirst?** It draws beings towards birth (*janma*), and it is also the condition for grasping.
   - **What is the function of grasping?** It compels the consciousness of beings to become associated with grasping (*sopādāna*) in order to take birth again (*punarbhavādāna*), and it also is the condition for becoming.
   - **What is the function of becoming?** It directs beings towards a new existence (*punarbhava*), and it is also the condition for birth.
   - **What is the function of birth?** It produces beings in the proper order of name and form, six spheres, contact and sensation, and it is also the condition for old age and death.
   - **What is the function of old age and death?** It wears out beings continually by the decline of age (*vayaḥ pariṇāma*) and life (*jīvitapariṇāma*).

6. **How should it be understood by grouping its factors according to their impurity?** Ignorance, thirst and grasping: this is the group of simple impurity (*saṃkleśasaṅgraha*). Formations, consciousness and becoming: this is the group of impurity of actions (*karmasaṃkleśasaṅgraha*). The rest make up the group of impurity of birth (*janmasaṃkleśasaṅgraha*).

7. **How should it be understood according to its real meaning (*artha*)?** The real meaning of conditioned production is the fact that there is no creator (*niḥkartṛkārtha*), the fact of causality (*sahetukārtha*), the fact that there is no being (*niḥsatvārtha*), the fact of dependency [relativity] (*paratantrārtha*), the fact that there is no directing mover (*nirīhakārtha*), the fact of impermanence (*anityārtha*), the fact that everything is momentary (*kṣaṇikārtha*), the fact that

there is an uninterrupted continuity of causes and effects (*hetuphalaprabandhānu-pacchedārtha*), the fact that there is a correspondence between cause and effect (*anurūpahetuphalārtha*), the fact of the variety of causes and effects (*vichitrahetuphalārtha*) and the fact of the regularity of causes and effects (*pratiniyatahetuphalārtha*).

8. **How should it be understood in its depth?** By its depth one should understand the depth of its causality (*hetugāmbhīrya*), of its characteristics (*lakṣaṇagāmbhīrya*), of its appearance (*utpattigāmbhīrya*), of its duration (*sthitigāmbhīrya*) and of its functioning (*vṛttigāmbhīrya*).

   Furthermore, conditioned production is momentary (*kṣaṇika*), but there is duration (*sthiti*) in it as well; conditioned production consists of indifferernt (unchanging) conditions (*nirīhakapratyaya*), but these conditions are also efficacious (capable of action) (*samarthapratyaya*); conditioned production does not accept being (*niḥsatva*), but it may also be understood by means of being (*satvataścopalabhyate*); conditioned production does not accept a creator (*niṣkartṛka*), but there is non-interruption between actions and their results (*karmaphalāvipraṇaśa*). It does not arise from itself (*na svaḷaḥ*), or from something else (*na parataḥ*), or from both (*na dvābhām*); it is not produced either from its own activity (*svayaṃ kāra*) or from the activity of something else (*parakāra*), or without cause (*ahetu*). That is why it is profound.

9. **How is it to be understood in its divisions?** It should be understood according to the divisions of arising of consciousness (*vijñānotpatti*), death and birth (*chyutyupapatti*), arising of external seeds (*bāhyaśasyotpatti*), dissolution and evolution (*saṃvartavivarta*), support by nutriment (*āhāropastambha*), distinction between good and bad destinies of existence (*iṣṭāniṣṭagatativibhāga*), purity (*viśuddhi*) and supreme powers (*prabhāva*).

10. **How should it be understood according to regular and inverse order (*anulomapratiloma*)?** The explanation (*nirdeśa*) of the regular and inverse order of conditioned production should be understood according to the regular and inverse order of defilement (*saṃkleśa*) and purification (*vyavadāna*).

23. What is a <u>condition</u> (*pratyaya*)? How many of the aggregates, etc., are conditions? For what purpose are conditions examined?

A condition should be understood according to

[*a*] its cause (*hetu*),

[*b*] its immediate relation (*samanantara*),

[*c*] its object (*ālamabana*), and

[*d*] its predominance (*adhipati*).

All are conditions.

They are examined for the purpose of abandoning attachment to things (*dharma*) that constitute the causes for the notion of self (*ātmahetuka-dharmābhiniveśa*).

[*a*] What is the causal condition (*hetupratyaya*)[96]?

It is the base-consciousness (*ālayavijñāna*) and the traces of the wholesome (*kuśalavāsanā*). The causal condition should also be understood according to:

1. self nature (*svabhāva*),
2. divisions (*prabheda*),
3. association (*sahāya*),
4. shared effect (*sampratipatti*),
5. growth (*puṣṭi*),
6. obstruction (*paripantha*),
7. capacity of grasping (*parigraha*).

1. What is its self nature[97]? It is the reason (*kāraṇa*), since it is the self nature of the cause (*hetusvabhāva*).

2. What are its divisions? They are the divisions of reason. In brief, there are twenty kinds of reasons:

(1) The reason of arising (*utpattikārana*), such as the consciousness[98] in accord (*sāmagrī*) with consciousness.

(2) The reason of duration (*sthiti*), such as nourishment for beings born and those seeking birth (*bhūtānāṃ satvānāṃ sambhavaiṣīṇāñ cha*)[99].

(3) The reason of support (*dhṛti*), such as the earth for beings.

(4) The reason of manifestation (*prakāśa*), such as a lamp for visible forms.

(5) The reason of transformation (*vikāra*), such as fire for wood.

(6) The reason of separation (*viyoga*), such as a sickle (weapon) for something to be cut.

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[96] *Hetupratyaya* may also be translated as "root condition" according to an explanation found in the *Visuddhimagga* of the Pali term *hetupaccaya*: *….mūlaṃ hetūti vuccati, taṃ idha adhippetaṃ* (p. 532).

[97] Lit. "how according to its own nature?"

[98] Pradhan reads *caksuḥ sāmagrī vijñansya* as 'the eye in accord with consciousness'. Gokhale reads *vijñānaṃ sāmgrī vijñānasya* 'consciousness in accord with consciousness', which agrees with the Tibetan and Chinese versions.

[99] Cf. *bhūtā vā sambhavesī vā sabbe sattā*, Metta-sutta, Sn., p. 26. Commentary: bhūtāti jātā abhinibbattā, ye 'bhūtāeva na puna bhavissanti' ti saṃkhaṃ gacchanti, tesam khīṇasavānaṃ etaṃ adhivacanaṃ. Sambhavaṃ esantī'ti sambhavesi. Appahīnabhavasaṃyojanattāāyatim pi sambhavaÎ esantānaṃ sekhaputhujjanānaṃ etaṃ adhivacanaṃ… (Paramajo, pp. 246-7).

(7) The reason of transmutation (*pariṇati*), such as a professional skill, etc., for things like gold, etc.

(8) The reason of belief (*sampratyaya*), such as smoke for fire.

(9) The reason of conviction (*sampratyāyana*), such as proposition, cause and example (*pratijñāhetudṛṣṭānta*) for a conclusion (*sādhya*).

(10) The reason of conduct (*samprāpaṇa*), such as the path (*mārga*) towards nirvāṇa.

(11) The reason of linguistic usage (*vyavahāra*), such as name (*nāma*), idea (*samjñā*) and opinion (*dṛṣṭi*).

(12) The reason of expectation (*apekshā*), i.e., a desire (*arthitva*) arises for something as a result of something else, such as a desire for food because of hunger.

(13) The reason of projection (*ākṣepakārana*) which is a distant condition (*vidūraḥ pratyaya*), such as ignorance (*avidyā*) for old age and death (*jarāmaraṇa*).

(14) The producing reason (*abhinirvṛttikārana*) which is an immediate reason, such as ignorance for the formations (*saṃskāra*).

(15) The 'accompanying' reason (*parigraha*) which is an additional reason, such as a field, water, fertilizer, etc., to make the crops grow.

(16) The producing reason (*āvāhaka*) which is a condition of suitable manner (*anukūla*), such as good service rendered to the king for his satisfaction.

(17) The reason of diverse regularity (*pratiniyama*) which is a variety of conditions, such as the five conditions of birth for the five destinies of birth (*pañchānāṃ gatīnām*).

(18) The co-operative reason (*sahakāri kārana*) which is a combination of conditions, such as an undistorted faculty (*indriyam aparibhinnam*), a manifested object (*viṣaya ābhāsagataḥ*), and the attention that results (*tajjaś cha manaskāraḥ*) are the conditions for consciousness (*vijñāna*)[100].

(19) The adverse reason (*virdhikārana*), which is danger, such as lightning for crops.

(20) The non-adverse reason (*avirodhi*) which is not a danger, such as the absence of such danger.

3. What is association (*sahāya*)? It is the things (*dharma*) that arise by co-existence (*sahabhāva*) and not by some fault (*vaikalya*), such as the elements (*bhūta*) and what is derived from the elements (*bhautika*).

[100] Cf. *Ajjhattikañ ca cakkhuṃ aparibhinnaṃ hoti, bāhirā ca rūpā āpāthaṃ āgacchanti, tajjo ca samannāhāro hoti, evaṃ tajjassa viññāṇabhāgassa pātubhāvo hoti*. M. I, p. 190.

4. **What is shared effect (*sampratipatti*)?** It is those things (*dharma*) that affect the object by co-existence (*sahabhāva*) and not by some fault (*vaikalya*), such as mind (*citta*) and mental activities (*chaitasika*).

5. **What is growth (*puṣṭi*)?** It is, in the future, the continual further increase of the wholesome, unwholesome or neutral activities accomplished in the past.

6. **What is obstruction (*paripantha*)?** It is the consolidation of the growth of a certain series by a certain development of defilements such that one is kept distant from the series leading to nirvāṇa.

7. **What is grasping (*parigraha*)?** This is the unwholesome (*akuśala*) and wholesome defilements (*kuśalasāsrava*) that grasp the notion of individuality (*ātmabhāva*).

[*b*] What is the immediate (*samanantara*)? The immediate condition should be understood as the constant immediate (*nairantaryasamanantara*) and as that which gives rise immediately to associated or non-asscociated mind and mental activities (*sabhāgavisabhāgacittacaitta*).

[c] What is the object (*ālambana*)? The object condition should be understood as:

1. the limited sphere object (*paricchinnaviṣayālambana*),
2. the unlimited sphere object (*aparicchinnaviṣayālamabana*),
3. the unvaried sphere object (*achitrīkāraviṣayālambana*),
4. the varied sphere object (*sachitrīkāraviṣayālambana*),
5. the object of the existent-things sphere (*savastukaviṣayālambana*),
6. the object of the nonexistent-things sphere (*avastukaviṣayālambana*),
7. the real object (*vastvālambana*),
8. the imaginary object (*parikalpālambana*),
9. the erroneous object (*viparyastālamabana*),
10. the non-erroneous object (*aviparyastālambana*),
11. the resistant object (*savyāghātālambana*),
12. the non-resistant object (*avyāghātālambana*).

[*d*] What is predominance (*adhipati*)? The predominant condition should be understood as:

1. predominance in means of support (*pratiṣṭhādhipati*),
2. predominance of penetration (*āvedhādhipati*),
3. predominance by co-existence (*sahabhāvādhipati*),
4. predominance of sphere (*viṣayādhipati*),

5. predominance of productivity (*prasavādhipati*),
6. predominance of place (*sthānādhipati*),
7. predominance of the experience of the results of actions (*phalabhogādhipati*),
8. predominance of mundane purity (*laukikaviśuddhyadhipati*),
9. predominance of supramundane purity (*lokottaraviśuddhyadhipati*).

24.a and 24.b.. What is associated and what is analogous to the associated (*sabhāgatasabhāga*)? How many of the aggregates, etc., are associated and analogous to the associated? For what purpose are association and the analogue of association studied?

Association and the analogue of association should be understood as that which appears from a connection (*prabandha*, lit. continuity) of objects (viṣaya) and faculties (*indriya*) not separate from consciousness (*vijñānaviharita*) and resembling it (*tatsāsdṛśya*), and as that which appears from the connection of the resemblance itself (*svasādṛśyaprabandha*) separate from consciousness (*vijñānavirahita*).

Part of the aggregate of matter, five elements and five material spheres.

They are examined for the purpose of abandoning attachment to a self associated with or dissociated from consciousness (*vijñānayuktāyuktātman*).

24.c. What is appropriated (*upātta*)? How many of the aggregates, etc., are appropriated? For what purpose is the appropriated examined?

The appropriated should be understood as matter that is the basis giving rise to sensations (*vedanotpatyāśraya*).

Part of the aggregate of form, five material elements, five material spheres, and also part of the other four aggregates.

They are examined for the purpose of abandoning attachment to a self dominated by the body (*dehavaśavartyātman*).

25. What is a faculty (*indriya*)? How many of the aggregates, etc., are faculties? For what purpose are the faculties examined?

Faculty should be understood as: 1. dominating in the grasping of an object (*viṣayagrahaṇādhipati*), 2. dominating in the continuity of family (*kulaprabandhādhipati*), 3. dominating in the state of similarity of types (*nikāyasabhāgatasthānādhipati*), 4. dominating in the experiencing of the results of good or bad actions (*śubāśubhakarmaphalopabhogādhipati*), 5. dominating in worldly detachment (*laukikavairāgyādhipati*), 6. dominating in supramundane detachment (*lokottaravairāgyādhipati*)[101].

[101] There are twenty-two *indriya*s (faculties).They are divided into six categories as follows:

I. *Viṣayagrahaṇādhipati*: Faculties dominating in grasping an object

1) *cakṣurindriya* (eye faculty)

The aggregate of sensation, the aggregate of consciousness, part of the aggregates of form and formations, twelve elements, six spheres and part of the elements and sphere of mental objects (*dharmadhātvāyatana*).

They are examined for the purpose of abandoning attachment to a dominant self (*ātmādhipati*).

26.a. What is suffering as suffering (*duḥkhaduḥkhatā*)? How many of the aggregates, etc., are suffering as suffering? For what purpose is suffering as suffering examined?

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2) *śrotendriya* (ear faculty)

3) *ghrāṇendriya* (nose faculty)

4) *jihvendriya* (tongue faculty)

5. *kāyandriya* (body faculty)

6) *mana-indriya* (mental organ faculty)

II. *Kulaprabandhādipati*: Faculties dominating in the continuity of family

7) *strīndriya* (feminine faculty)

8) *puruṣendriya* (masculine faculty)

III. *Nikāyasabhāgasthānādhipati* : Faculty dominating in the state of similarity of types

9) *jīvitendriya* (vital faculty)

IV. *Śubhāśubhakarmaphalopabhogādhipati:* Faculties dominating in the experiences of the results of good and bad actions

10) *sukhendriya* (faculty of experiencing ease, happiness)

11) *duḥkendriya* (faculty of experiencing suffering)

12) *saumanasyendriya* (faculty of experiencing pleasure)

13) *daurmanasyendriya* (faculty of experiencing displeasure)

14) *upekṣendriya* (faulty of experiencing equanimity)

V. *Laukikavairāgyādhipati:* Faculties dominating in worldly detachment

15) *śraddhendriya* (faculty of experiencing faith)

16) *vīryendriya* (faculty of energy)

17) *smṛtīndriya* (facuulty of attention)

18) *samādhīndriya* (faculty of concentration)

19) *prajñendriya* (faculty of wisdom)

VI. *Lokottaravairāgyādhipati*: Faculties dominating in su[‘a-worldly detachment

20) *anājñātamājñāsyāmīndriya* (faculty of the wish: “I will know that which is not yet known)

21) *ājñendriya* (faculty of supra-mundane knowledge the state of arhat)

22) *ājñātāvīndriya* (faculty of the consciousness or conviction: ‘I have known’).

Suffering as suffering should be understood as: 1. the self-characteristic of the sensation of suffering (*duḥkhavedanāsvalakṣaṇa*), 2. the self-characteristic of the things belonging to the sensation of suffering (*duḥkhavedanīyadharmasvalakṣaṇa*).

Part of all the aggregates, etc.

They are examined for the purpose of abandoning attachment to a suffering self (*duḥkhitātman*).

26.b. What is <u>suffering due to change</u> (*vipariṇāmaduḥkhatā*)? How many of the aggregates, etc., are suffering due to change? For what purpose is suffering due to change examined?

Suffering due to change should be understood as:[75] 1. the self-characteristic of the change of a pleasant feeling (*sukhavedanāvipariṇatisvalakṣaṇa*), 2. the self-characteristic of the change of things belonging to a pleasant feeling (*sukhavedanīyadharmavipariṇatisvalakṣaṇa*), 3. the change of the mind of desire for this pleasant feeling (*tatra chānunayacittavipariṇati*).

Part of all the aggregates, etc.

They are examined for the purpose of abandoning attachment to a happy self (*sukhitātman*).

26.c. What is <u>suffering as conditioned state</u> (*saṃskāraduḥkhatā*)? How many of the aggregates, etc., are suffering as conditioned state? For what purpose is suffering as conditioned state examined?

Suffering as conditioned state should be understood as: 1. having the self-nature belonging to neither pleasant nor unpleasant sensations (*aduḥkhāsukha-vedanāsvalakṣaṇa*), 2. having the self-nature of things belonging to sensations which are neither pleasant nor unpleasant (*aduḥkhāsukhavedanīya-dharmasvalakṣaṇa*), 3. as the grasping of these two disturbances (*tadubhaya-dauṣṭhulyaparigraha*), 4. as the non-liberation of these two (*dvayāvinirmokṣa*) and as the fact of being followed by impermanence (*anityānubandha*) and not being safe (*ayogakṣema*).

All, with the exception of part of the aggregates, of three elements and of two spheres.

They are examined for the purpose of abandoning attachment to a self neither happy nor unhappy (*aduḥkāsukhātman*).

27. What is <u>endowed with results</u> (*savipāka*)? How many of the aggregates, etc., are endowed with results? For what purpose are those that are endowed with results examined?

The unwholesome (*akuśala*) and the defiled wholesome (*kuśala-sāsrava*) should be understood as being endowed with results.

Part of the aggregates, of ten elements and four spheres.

They are examined for the purpose of abandoning attachment to a self that establishes and collects together the aggregates (*skandhopanikṣepaka-pratisandhyāyakātman*).

Furthermore, the result (*vipāka*) should be understood as the base-consciousness (*ālayavijñāna*) endowed with mutual relationships (*sasamprayoga*). The rest arise from results.

28. What is <u>nutriment</u> (*āhāra*)? How many of the aggregates, etc., are nutriment? For what purpose is nutriment examined?

Nutriment should be understood as: 1. changing because of change (*pariṇatatito 'pi pariṇāmikaḥ*), 2. belonging to sense objects because of the relationship to the objects (*viṣayato 'pi vaiṣayikaḥ*), 3. belonging to intention because of the relationship to the intention (*āśayato' pyāśaikaḥ*), 4. grasping because of the relationship with grasping (*upādānato' pyupādānikaḥ*).

Part of three aggregates, ten elements and five spheres.

They are examined for the purpose of abandoning attachment to a self that susbsists on nutriment (*āhārasthitikātman*).

Forthermore, nutriment should be understood as: 1. belonging to the duration on an impure base (*aśuddhāśrayasthitika*), 2. belonging to the duration on a pure and impure base (*śuddhāśuddhāśrayasthitika*), 3. belonging to the duration on a pure base (*śuddhāśrayasthitika*), 4. manifesting the duration (*sthitisaṃdarśanika*).

29.a. What is <u>inferior</u> (*sottara*)? How many of the aggregates, etc., are inferior? For what purpose is the inferior examined?

The inferior should be understood as the conditioned (*saṃskṛta*) and part of the unconditioned (*asaṃskṛtaikadeśa*).

All except for part of the element and sphere of mental objects (*dharmadhātvāyatanaikadeśa*).

They are examined for the purpose of abandoning attachment to a self composed of inferior substance (*ātmadravyahīna*).

29.b. What is <u>superior</u> (*anuttara*)? How many of the aggregates, etc., are superior? For what purpose is the superior examined?

The superior should be understood as part of the unconditioned (*asaṃskṛta*).

Part of the element and sphere of mental objects.

It is examined for the purpose of abandoning attachment to a self composed of the supreme substance (*ātmadravyāgra*).

Thus, in this way the method of division is limitless.

BAB.1.

SUMMARY STATEMENT ON THE VARIOUS METHODS OF CLASSIFYING THE AGGREGATES, ELEMENTS AND SPHERES

Furthermore, in brief, the **division (*prabedha*) of the aggregates, elements and spheres is threefold:**

1. division according to imaginary characteristics (*parikalpitalakṣaṇa*),

2. division according to analytical characteristics (*vikalpitalakṣaṇa*),
3. division according to characteristics of the essential nature (*dharmatālakṣaṇa*).

1. **What is division according to imaginary characteristics?** It is the fact of imagining a self (I, *ātman*), a being (*sattva*), a soul (*jīva*), a creature (*jantu*), a person (*poṣa*), an individual (*pudgala*), a human being (*manuja*) or a man (*mānava*) in the aggregates, elements and spheres.
2. **What is division according to analytical characteristics?** These are the aggregates, elements and spheres themselves.
3. **What is division according to the characteristics of the essential nature?** This is the non-existence (*abhāva*) of a self in these same aggregates, elements and spheres. It is the non-existence of a being, soul, creature, person, individual, human being, or man. It is the fact that there is a non-self (*nairātmyāstitā*).

Furthermore, the **division is fourfold**:

1. division according to characteristics (*lakṣaṇaprabedha*),
2. division according to methods/aspects (*prakāraprabedha*),
3. division according to bases (*āśrayaprabedha*),
4. division according to series (*santatiprabedha*).

1. **What is division according to characteristics?** It is division according to the characteristics belonging to each of the aggregates, elements and spheres.
2. **What is division according to methods/aspects?** It is division of the same aggregates, elements and spheres according to whether they exist as substance (*dravyasat*), as designation (*prajñaptisat*), as convention (*saṃvṛtisat*), in the absolute sense (*paramārthasat*), as having form (*rūpin*), as not having form (*arūpin*), as visible (*sanidarśana*), as invisible (*anidarśana*), etc., as demonstrated above.
3. **What is division according to base?** There are as many aggregates, elements and spheres as there are bases of beings (*sattvāśraya*).
4. **What is division according to series?** This is the momentary continuity of the aggregates, elements and spheres at each moment (*pratikṣaṇam*).

What is understood (*parijānāti*) by the person who is well-versed (*kuśala*) in division according to characteristics? He understands the false attachment to a self (*ātmābhiniveśa*).

What is understood by the person who which is well-versed in methods? He understands the notion of grouping (*piṇḍasaṃjñā*).

What is understood by the person who is well-versed in division according to base? He understands the false notion of being subjected to the results of an action that one has not done and the false notion of losing the results of an action that one has done (*akṛtābhyāgamakṛtavipraāṇśasaṃjñā*).

What is understood by the person who is well-versed in division according to series? He understands the false notion of stability (*sthirasaṃjñā*).

Furthermore, there is a **sixfold division** of the same aggregates, elements and spheres:

1. division according to turning outward (*bahirmukha*),
2. division according to turning inward (*antarmukha*),
3. division according to long duration (*āyatakāla*),
4. division according to limited duration (*paricchinnakāla*),
5. division according to that moment (*tatkāla*),
6. division according to manifestation (*saṃdarśana*).

1. **What is division according to turning outward?** For the most part, this is the division of the realm of desire (*kāmāvachara*).
2. **What is division according to turning inward?** These are all the stages of absorption (*samādhibhūmi*).
3. **What is division according to long duration?** This is what concerns ordinary people (*pṛthagjana*).
4. **What is division according to limited duration?** This is what concerns disciples in the course of training (*śaikṣa*) and also what concerns arhats except for their aggregates, elements and spheres in the last moment (*charamakṣana*).
5. **What is division according to that moment?** These are the aggregates, elements and spheres of the arhats' last moment.
6. **What is division according to manifestation?** These are the aggregates, elements and spheres manifested by the buddhas and bodhisattvas, the great beings who have attained the highest perfection (*pāramiprāpta*).

BB.

CHAPTER II GROUPING (SAṂGRAHA)

What is grouping (*saṃgraha*)?

Grouping should be understood in eleven ways:

1. grouping according to characteristics,
2. grouping according to elements,
3. groupingaccording to species,
4. grouping according to states,
5. grouping according to associations,
6. grouping according to space,
7. grouping according to time,
8. partial grouping,
9. complete grouping,
10. mutual grouping,
11. absolute grouping.

1. What is grouping according to characteristics? It is each group of aggregates, elements and spheres according to their own characteristics separately.

2. What is grouping according to elements? It is each group of elements according to the base-consciousness that is the seed of the aggregates, elements and spheres.

3. What is grouping according to species? It is each group of aggregates, elements and spheres as it is even though they have different characteristics.

4. What is grouping according to states? It is each group of aggregates, elements and spheres in a pleasant situation according to their own characteristics; also in an unpleasant situation or a situation that is neither pleasant nor unpleasant, according to their states.

5. What is grouping according to associations? The aggregate of form is grouped with the other aggregates as a result of their mutual association. Similarly for the other aggregates, elements and spheres.

6. What is grouping according to space (*deśa*)**?** It is the grouping of aggregates, elements and spheres associated with the east according to their own characteristics. It should be understood in the same way with regard to the aggregates, elements and spheres in the other directions.

7. What is grouping according to time (*kāla*)**?** It is the grouping of aggregates, elements and spheres in the past according to their own characteristics. It should be understood in the same way with regard to the aggregates, elements and spheres in the future and in the present.

8. What is partial grouping? Of all the things included in the aggregates, elements and spheres, only one certain group should be understood as a partial grouping.

9. What is complete grouping? Everything included in the aggregates, elements and spheres taken as a whole should be understood as complete grouping.

10. What is mutual grouping?

- **How many elements and spheres are included in the aggregate of form?** Part of the ten elements and ten spheres.
- **How many elements and spheres are included in the aggregate of feeling?** Part of the elements and spheres. Similarly for the aggregates of perception and formation.
- **How many elements and spheres are included in the aggregate of consciousness?** Seven elements and one sphere.
- **How many aggregates and spheres are included in the element of the eye?** Part of the aggregate of form and one sphere. As it is for the element of the eye, so it is for the elements of the ear, nose, tongue, body, form, sound, smell, taste and tangible.
- **How many aggregates and spheres are included in the element of the mental organ?** One aggregate and one sphere.
- **How many aggregates and spheres are included in the element of mental objects?** Three aggregates, part of the aggregate of form and one sphere.
- **How many aggregates and spheres are included in the element of visual consciousness?** Part of the aggregate of consciousness and of the mental sphere. As it is for the visual consciousness, so it is for the auditory, olfactory, gustatory and tactile consciousnesses.
- **How many aggregates and elements are included in the sphere of the eye?** Part of the aggregate of form and one element. As it is for the sphere of the eye, so it is for the spheres of the ear, nose, tongue, body, form, sound, smell, taste and tangible.
- **How many aggregates and elements are included in the mental sphere?** One aggregate and seven elements.
- **How many aggregates and elements are included in the sphere of mental objects?** Three aggregates and part of one aggregate and one element[102].

In the same way, such categories as existents, substance, designation, conventional meaning, ultimate meaning, knowables, knowables by special knowing, knowables by higher knowing, material, immaterial, visible, invisible, etc., which were previously explained, should be understood according to the mutual grouping of aggregates, elements and spheres.

[102] Here Pradhan's restoration seems faulty. Cf. the Tibetan version: chos kyi skye mcad phuṅ po du daṅ/ khams du dag gis bsdus she na/ phuṅ po gsum daṅ/ gcig gi phyogs gcig daṅ/ khams gcig gis bsdus so//

11. What is absolute grouping? It is the grouping of aggregates, elements and spheres according to suchness (*tathatā*).[103]

What benefit does the person who is well-versed in grouping obtain**?** He obtains the synthetic view of objects. The development of wholesome roots is in accord with the synthetic view of the mind regarding objects.

[103] Here there is probably a printing error in Pradhan's restoration. Cf Tibetan: don dam pa bsdus pa gaṅ €e na/ gaṅ phuṅ po daṅ/ khams daṅ/ skye mched rnams kyi de bzin ñid do//

BC.

CHAPTER III: CONNECTEDNESS (SAMPRAYOGA)

What is connectedness (*samprayoga*)?

In brief, connectedness is sixfold:

1. Non-separated connectedness (*avinirbhāga-samprayoga*),
2. mixed connectedness (*miśribhāva-samprayoga*),
3. collective connectedness (*samavadhāna-samprayoga*),
4. simultaneous connectedness (*sahabhāva-samprayoga*),
5. connectedness of activity (*kṛtyānuṣṭhāna-samprayoga*) and
6. coexistent connectedness (*sampratipatti-samprayoga*).

1. What is unseparated connectedness? It is the nonseparation of molecules (*rūpāṃṣika*, particles of matter) from the atoms (*paramāṇu*) of which they are composed, in all of space (*diśa*).

2. What is mixed connectedness? It is the mixture, one with the other, of molecules that are greater than the atoms, in all of space.

3. What is collective connectedness? It is the agglomeration of the series of matter accumulated in space.

4. What is simultaneous connectedness? It is the simultaneous continuity, the appearance, the duration and the simultaneous cessation of the aggregates, elements and spheres in a body.

5. What is the connectedness of activity? It is the connections of actions, one with the other, like the co-operation of two monks in the activities of each.

6. What is coexistent connectedness? It is the existence of mind and mental activites together upon the same object. This co-existent connectedness has several aspects, for example, connection by unrelated nature and not by self-nature, the connection of non-opposites and not of opposites, the connection of things of the same time and not of different times, the connection of realms of similar elements and not of dissimilar elements.

- **Universal connectedness (*sarvatraga-samprayoga*)** is the association together, in the same thought, of sensation (*vedanā*), perception (*saṃjñā),* volition (*cetanā*), contact (*sparśa*). attention (*manaskāra*) and consciousness (*vijñāna*).[62]
- Again, **impure universal connectedness (*kliṣṭa-sarvatraga-samprayoga*)** is the association in the mental organ (*manas*) of four defilements.[63]

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[62] These are present in every single thought, hence the designation 'universal association'. Cf. *sabbacittasādhārana* in the Pali Abhidhamma: *phasso vedanā saññā cetanā ekaggatā jīvindriyaṃ manasikāro ceti sattime cetasikā sabbacittasādhāraṇa nāma*. Abhisangaha, ed. Devamitta (Colombo, 1929, p. 6.

[63] These are the concept of self (*ātmadṛṣṭi*), love of self (*ātmasneha*), pride of 'I am' (*asmimāna*) and ignorance (*avidyā*).

- **Occasional connectedness (*kādāchitka samprayoga*)** is that of wholesome (*kuśala*) things, such as faith (*śraddhā*) and major and minor defilements such as desire (*rāga*), in the mind.
- **Situational connectedness (*āvasthika samprayoga*)** is that of things linked to a pleasant sensation (*sukhavedanā*); the same for an unpleasant sensation or a sensation that is neither pleasant nor unpleassant.
- **Uninterrupted connectedness (*avicchhinna samprayoga*)** occurs in a situation where the mind is active (*sacittakāyām avasthāyām*).
- **Interrupted connectedness (*vicchinna samprayoga*)** occurs in a person who has entered into the absorption where the mind is inactive (*acittakasamāpatty-antaritasya*).
- **Outwardly-turned connectedness (*bahirmukha samprayoga*),** in most cases, is that of the mind and mental activities associated with the sense pleasures (*kāma-pratisaṃyukta*).
- **Inwardly-turned connectedness (*antaramukha samprayoga*)**, in most cases, is that of the mind and mental activities associated with the domains of tranquility (meditative stabilization) (*samāhitabhūmika*).
- **Habitual connectedness (*ucita samprayoga*)** is that of the mind and mental activities of ordinary people (*pārthagjanika*) and also of some disciples in the course of training (*śaikṣa*) or who have completed their training (*aśaikṣa*).
- **Nonhabitual connectedness (anucita samprayoga)** is that of the supramundane mind and mental activities (*lokottara cittachaitasika*) and also of those obtained subsequently to supramundane wisdom (*lokottarapṛṣṭhalabdha*) immediately after the first moment.

What benefit does the person well-versed in the method of connectedness obtain? He knows the connection and disconnection in mind only (*cittamātre*) of things that defile (*saṃkleśika*) and that purify (*vyavadānika*), such as sensations (*vedanā*), and knowing that, he abandons attachment to the concept that the self (*ātman*) experiences (*vedayate*), perceives (*saṃjānati*), wills (*cetayate*), remembers (*smarati*), becomes defiled (*saṃkleśyate*) and becomes purified (*vyavadāyate*). He penetrates the concept of non-self (*nairātmyam avatarati*).

BD.

CHAPTER IV: ACCOMPANIMENT (SAMANVĀGAMA)

What is accompaniment (*samanvāgama*)?

Its characteristics (*lakṣaṇa*) are similar to the preceding, i.e., *samprayoga*, connection.

The classification of accompaniment is threefold:

1. accompaniment by seeds (*bījasamanvāgama*),
2. accompaniment by mastery (*vaśitāsamanvāgama*) and
3. accompaniment by practice (*samudācārasamanvāgama*).

1. What is accompaniment by seeds? He who is born into the realm of the sense pleasures (*kāmadhātu*) is accompanied (*samanvāgata*) by the accompaniment of seeds of the major and minor defilements belonging to the sense pleasures (*kāmapratisaṃyuktaiḥ kleśopakleśaiḥ*) and of the seeds of the major and minor defilements belonging to the form realm and the formless realm (*rūpārūpyapratisaṃyuktaiś cha kleśopakleśaiḥ*), as well as the wholesome things that bring about rebirth (*upapattilābhikaiś cha kuśalaiḥ*).

He who is born into the form realm (*rūpadhātu*) may be considered as being accompanied and also not accompanied by the accompaniment of seeds of the major and minor defilements belonging to the realm of the sense pleasures, but he is accompanied by the accompaniment of the seeds of the major and minor defilements belonging to the form realm and the formless realm, as well as the wholesome things that bring about rebirth.[104]

He who is born into the formless realm may be considered as being accompanied and also not accompanied by the accompaniment of the seeds of the major and minor defilements belonging to the realm of the sense pleasures and the form realm, but he is accompanied by the accompaniment of the seeds of the major and minor defilements belonging to the formless realm, as well as by the wholesome things that bring about rebirth.

As for the person having the antidotes belonging to the three realms (traidhātukapratipakṣalābhī), if the antidote is produced counter to a certain defilement, he is not accompanied by the accompaniment of the seeds of this kind of defilement. If the antidote is not produced counter to a certain defilement, he is accompanied by the accompaniment of the seeds of this kind of defilement.

2. What is accompaniment by mastery? This is the case of a person accompanied by the accompaniment of the mastery of wholesome things acquired by effort (*prāyogikānāṃ kuśalānāṃ dharmāṇāṃ*), and of the mastery of meditative stabilization, deliverance, concentration, attainment, etc., whether mundane or supramundane (*laukikānām lokottarāṇāṃ vā dhyānavimokṣasamādhi-samāpatyādīnām*), as well as certain other neutral things (*tadekayānāṃ cāvyākṛtānām*).

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[104] Pradhan's edition lacks part of this phrase probably due to an error in printing, since Gokhale's edition does contain this phrase.

3. What is accompaniment by practice? This is the case of a person accompanied by the accompaniment of the practice of something, whether wholesome (*kuśala*) or unwholesome (*akuśala*) or neutral (*avyākṛta*), in the face of (*sammukhībhūta*) the aggregates, elements and spheres.

The person whose wholesome roots (*kuśalamūla*) have been completely cut off (*samucchinna*) may be considered to be accompanied and not accompanied by the accompaniment of the seeds of wholesome things (*kuśalānām dharmāṇāṃ bījasamanvāgamena*). As for the extremist (*ātyantikaḥ punaḥ*), he is a case of the accompaniment by the defilements (*kleśasamanvāgama*) and should be considered among the wilful-extremists (*icchhantika*) who have deliberately given up parinirvāna.[105] Because the cause of deliverance is absent (*mokṣahetuvaikalya*), the extremist is a case of non-accompaniment by the cause of those things that procure deliverance.

What benefit does the person who is well-versed in the teaching of accompaniment obtain? He reaches the understanding of the increase and decrease of things (*dharma*). He who understands the increase and decrease of things in this way has no fixed concepts (*na ekāntikasaṃjñī*) in regard to anything, worldly success or failure (*laukikyāṃ sampattau vipattau vā*), but directs himself exclusively to abandoning attachment and aversion (*anunayapratighaprahāṇa*).

The first Compendium of the Abhidharmasamuccaya

entitled The Compendium of Characteristics

is herein completed.

[105] See Lankā, pp. 65-66.

C. ## *COMPENDIUM OF ASCERTAINMENT (VINIŚCAYASAMUCCAYA)*

CA. ## *CHAPTER ONE ASCERTAINMENT OF THE TRUTHS (SATYAVINIŚCAYA)*

What is ascertainment (*viniścaya*)?

I. The ascertainment of the Truths (*satyaviniścaya*),

II. the ascertainment of the teachings (*dharmaviniścaya*),

III. the ascertainment of acquisition (*prāptiviniścaya*),

IV. the ascertainment of dialectic (*saṃkathyaviniścaya*).

I. What is the ascertainment of the Truths? These are the Four Noble Truths (*catvāryāryasatyāni*):

(1) suffering (*duḥkha*),

(2) the origin (*samudaya*),

(3) the cessation (*nirodha*) and

(4) the path (*mārga*).

CAA. ### *FIRST SECTION: DUḤKHASATYA*

CAA.1. ### *THE TRUTH OF SUFFERING IN REFERENCE TO THE LIFE OF BEINGS AND THE BASIS OF LIFE*

(1) What is the Truth of suffering (*duḥkhasatya*)? It should be understood by reference to

(a) the life (existence) of beings (*sattvajanma*) and

(b) the basis of life (*janmādhiṣṭhāna*).

(a) What is the life of beings? It is the life of beings

- in hell (*naraka*), amongst animals (*tiryak*) and ghosts (*preta*);
- amongst human beings (*manuṣya*) in the eastern region (*Pūrvavideha*), in the western region (*Aparagodānīya*), in the continent of India (*Jambhudvīpa*), and in the northern region (*Uttarakuru*);
- amongst the gods in the assembly of the Four Great Kings (*Cāturmahā-rājakāyika*), in the heavens of the Thirty-Three (*Trāyastriṃṣa*), of the Free from Strife (*Yāma*s), of the Blissful Ones (*Tuṣita*), of the Delighting in Creation (*Nirmāṇarati*), of the Mastery over the Creations of Others (*Paranirmitavaśavarti*), in the assembly of Brahma (*Brahmakāyika*), in the heavens of the Acolytes of Brahma (*Brahmapurohita*), of the Great Brahma (*Mahābrahma*), of the Limited Light (*Parīttābha*), of the Unlimited Light (*Apramāṇābha*), of Clear Light (*Abhāsvara*), of the Limited Virtue (*Parīttaśubha*), of the Unlimited Virtue (*Apramāṇaśubha*), of the Extensive Virtue (*Śubhakṛtsna*), of the Cloudless (*Anabhraka*), of the Increasing Merit (*Puṇyaprasava*), of the

Great Maturity (*Bṛhatphala*), of Those of Non-Perception (*Asaṃjñisattva*), of the Not Greater (*Avṛha*), of the Without Distress (*Atapa*), of the Good View (*Sudṛśa*), of the Good Aspect (*Sudarśana*), of the Highest (*Akaniṣṭha*, lit., 'not the least'),

- of the Sphere of Infinite Space (*Ākāśānantyāyatana*), of the Sphere of Infinite Consciousness (*Vijñānantyāyatana*), of the Sphere of Nothingness (*Ākiñcanyāyatana*) and of the Sphere of Neither Perception nor Non-Perception (*Naivasaṃjñānāsaṃjñāyatana*).

(b) What is the basis of life? It is the receptacle world (the inanimate world) (*bhājanaloka*). Above the circle of the atmosphere (*vāyumaṇḍala*) rests the circle of water (*apmaṇḍala*). On the circle of water rests the circle of the earth (*pṛthivīmaṇḍala*). On the circle of the earth rests Mount Sumeru, seven mountains of gold (*kāñcanaparvata*), four continents (*dvīpa*, lit. 'island'), eight intermediate islands (*antaradvīpa*), the inner ocean (*abhyantarasamudra*) and the outer ocean (*bāhyasamudra*), four terraces of Sumeru (*Sumeruparişaṇḍa*), the dwellings (*sthānāntara*) of the gods of the assembly of the Four Great Kings (*Cāturmahārājakāyika*) and the Thirty-Three (*Trāyastrimśa*), the circular chain of mountains surrounding the earth (*cakravādaparvata*); in space (*akaśe*), the heavenly residences (*vimāna*) of the gods of the heavens of the Yāmas, of the Blissful Ones (*Tuṣita*), of the Delighting in Creation (*Nirmānarati*), of the Mastery over the Creations of Others (*Paranirmitavaśavarti*) and of the gods of the form realm (*rūpavacara*); the abodes of the demi-gods (*asura*), the places of hell (*naraka*): the hot hells (*uṣṇanaraka*), the cold hells (*śītanaraka*), the isolated hells (*pratyekanaraka*); and the residences of the other animals (*tiryak*) and ghosts (*preta*).

- Just as the sun and moon light up the directions of space by shining and by moving, so in a thousand worlds[106], a thousand moons, a thousand suns, a thousand Sumerus that are the kings of mountains, a thousand of the four continents, a thousand residences of the gods of the assembly of the Four Great Kings (*Cāturmahārājakāyika*), a thousand residences of the Thirty-Three (*Trāyastriṃśa*), a thousand residences of the Yāmas, a thousand residences of the Blissful Ones (*Tuṣita*), a thousand residences of the Delighting in Pleasure (*Nirmāṇarati*), a thousand residences of Mastery over the Creations of Others (*Paranirmitavaśavarti*), a thousand worlds of Brahma – this is called 1 small chiliocosm (*sahāsracūdikalokadhātu*).
- 1000 small chiliocosms is called a second medium chiliocosm (*dvitīyamadhyamasāhasra lokadhātu*).
- 1000 medium chiliocosms is called a third megachiliocosm (*tṛtīya mahāsāhasra lokadhātu*).

This trichilio megachiliocosm (*trisāhasra mahāsāhasra lokadhātu*)[107] is surrounded by a circular range of great mountains (*mahācakravāḍaparvata-maṇḍala*). The durations of the dissolution and evolution of this trichilio-megachiliocosm are equal (*samasaṃvartavivarta*).

[106] Cf. *yavatā candimasuriyā pariharanti disā bhanti virocanā, tāva sahassadhā loko…* M. I, p. 328.

[107] Cf. *sahassī cūḷanikā lokadhātu, dvisahassī majjhimakā lokadhātu, tisahassī mahāsahassī lokadhātu*. A I, p. 227; Nd2, 235, 2b.

Just as round drops of rain fall from the sky constantly without interruption, so in the direction of the east, an infinite number of universes will dissolve or will evolve, dissolve or remain dissolved, or evolve and remain evolved constantly and without interrruption. As in the direction of the east, so it is in all the ten directions.

Indeed, the world of beings (the animate world) or the receptacle world (the inanimate world) which are produced by the power of actions and defilements (*karmakleśajanita*) and which are dominated by actions and defilements (*karmakleśādhipateya*),[108] all of this is called the Truth of suffering (*duḥkhasatya*).

The realm of the completely pure world (*pariśuddhalokadhātu*) is not included in the Truth of suffering and is not created by the power of actions and defilements, nor is it dominated by actions and defilements. It is solely the result of the great aspiration (*mahāpraṇidhāna*) which is guided by supremacy over the roots favorable to purification (*vyavadānakuśala-mūlādhipati*). The place of its arising is inconceivable. It is understood by the Buddha alone. It does not belong to the domain of meditative absorption of those who meditate (*dhyāyin*), therefore even less so to that of non-meditators.

CAA.2. *THE EIGHT TYPES OF SUFFERING*

The **classification of suffering** is of eight types:

1) suffering of birth (*jātiduḥkha*),
2) suffering of old age (*jarā*),
3) suffering of sickness (*vyādhi*),
4) suffering of death (*maraṇa*),
5) suffering of association with what is unpleasant (*apriyasamprayoga*),
6) suffering of separation from what is pleasant (*priyaviprayoga*),
7) suffering of not obtaining what one desires (*yad apīcchhan na labhate*),
8) in brief (*saṃkṣiptena*), the five aggregates of attachment (*pañchopādānaskandha*) are suffering.

1) Why is birth suffering? Because of the suffering due to obstruction and because it is the basis of the other kinds of suffering.

2) Why is old age suffering? Because of the suffering caused by change in time (age).[109]

3) Why is sickness suffering? Because of the suffering caused by change of the elements.

4) Why is death suffering? Because of the suffering caused by the loss of life.

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[108] The animate world is produced by the power of actions and defilements, and the inamimate world is dominated by actions and defilements.

[109] Tibetan: na chod.

5) Why is association with what is unpleasant suffering? Because of the suffering caused by association itself.

6) Why is separation from what is pleasant suffering? Because of the suffering caused by separation itself.

7) If one does not obtain what one desires, why is that suffering? Because of the suffering caused by the non-obtaining of the desired result.

8) Why are the five aggregates of attachment suffering? Because of the suffering caused by agitation (turbulence).

CAA.3. ***THE SIX TYPES OF SUFFERING***

These eight types may be gathered into six:

(2) suffering of obstruction,

(3) suffering of change,

(4) suffering of association,

(5) suffering of separation,

(6) suffering of not obtaining a desired result, and

(7) suffering of agitation (turbulence),

Thus these six types in general include the eight preceding types. Whether six or eight, it is the same thing.

It is said that there are three types of suffering. The eight types are included therein.

In this case, are the eight included in the three, or the three in the eight? They are grouped according to their proper order:

(i) The suffering of birth, old age, sickness and death and association with what is unpleasant are simple suffering (*duḥkhaduḥkhatā*).

(ii) The sufferings of being separated from what is pleasant and of not obtaining what one desires are the suffering caused by change (*vipariṇāmaduḥkhatā*).

(iii) The five aggregates of attachment are suffering as suffering caused by conditioned states (*saṃskāraduḥkhatā*).

CAA.4. ***THE TWO TYPES OF SUFFERING***

Furthermore, it is said that there are two kinds of suffering:

(a) suffering according to conventional truth (*saṃvṛtisatya*) and

(b) suffering according to ultimate truth (*paramārthasatya*).

(a) What is suffering according to conventional truth, and (b) what is suffering according to ultimate truth?

(a) From the suffering of birth to the suffering of not obtaining what one desires, are suffering according to conventional truth.

(b) The five aggregates of attachment are suffering is suffering according to ultimate truth.

CAA.5. ### *THE FOUR GENERAL CHARACTERISTICS OF THE TRUTH OF SUFFERING*

What are the general characteristics of suffering? They are the characteristics of

(1) impermanence (*anitya*),

(2) suffering (*duḥkha*),

(3) emptiness (*śūnya*) and

(4) non-self (*anātma*).

CAA.5.1. ### *THE GENERAL CHARACTERISTIC OF IMPERMANENCE*

(1) What is the characteristic of impermanence? In short, it is of twelve kinds:

(i) non-reality,[110]
(ii) destruction,
(iii) change,
(iv) separation,
(v) presence,[111]
(vi) essential nature (*dharmatālakṣaṇa*),
(vii) instantaneity,
(viii) continuity,[112]
(ix) sickness, etc.,
(x) differing continuity of mind,[113]
(xi) good and bad fortune and
(xii) dissolution and evolution of the world receptacle.

(i) What is the characteristic of non-reality? It is the fact that in the aggregates, spheres and elements there is never a self or anything belonging to a self.

[110] Tib. gan med pa'i mchan ñid.

[111] Tibe. ñe ba'i mchan ñid.

[112] Tib. rgyun gyi mchan ñid.

[113] Tib. sems sna chogs kyi rnam par 'bhuṅ ba'i mchan ñid.

(ii) What is the characteristic of destruction? It is the cessation of conditioned things that have been born, their momentary appearance and disappearance.

(iii) What is the characteristic of change? It is the alteration of conditioned things in their different states, their continuity as a series.

(iv) What is the characteristic of separation? It is the lack of dominance over conditioned things or the appropriation by others.

(v) What is the characteristic of presence? It is present impermanence, impermanence experienced in this very moment.

(vi) What is the characteristic of essential nature? It is future impermanence, which one will inevitably experience.

(vii) What is the characteristic of instantaneity? It is the fact that conditioned things do not last longer than one moment (*kṣaṇa*).

(viii) What is the characteristic of continuity? It is the uninterruptedness throughout beginningless time of the continuity of arisen and ceased conditioned things.

(ix) What is the characteristic of sickness, etc.? It is the change in life because of the using up of the four elements by time.[114]

(x) What is the characteristic of differing continuity of mind? It is the fact that sometimes the mind is full of lust, sometimes it is free of lust; similarly, it is full of hatred or free of hatred, full of delusion or free of delusion, contracted or distracted, depressed or elated, excited or non-excited, calm or agitated, concentrated or not, and so on -- this is continuity of the mind.

(xi) What is the characteristic of good and bad fortune? At the end of good fortune there is bad fortune and destruction.

(xii) What is the characteristic of dissolution and evolution of the world receptacle? There are three types of dissolution and evolution caused by fire, water and wind. The upper limits (*śīrṣa*, head) of the three dissolutions are the second, third and fourth absorptions (*dhyāna*). As for the fourth absorption, only the disappearance and appearance of the external abodes are considered as their dissolution and evolution, because these abodes appear and disappear only with the gods of the fourth absorption. This is called dissolution and evolution.[115]

Again, there are three minor eras of the universe (*antarakalpa*), those of

(i) famine,

(ii) sickness and

[114] Cf. MA I, p. 57: *kālo ghasati bhūtāni*, 'time consumes (eats up) the elements (beings).'

[115] For further details concerning dissolution and evolution (*saṃvartavivarta*), see Kośa, chapter III, pp. 181, 210, 214, 216.

(iii) weapons.

At the end of the three kinds of minor eras of the universe, there is destruction by weapons, etc., when the world remains dissolved.

(1) A minor era of the universe is the first period of the diminishing of life (*apakarṣa,* degeneration).

(2) Another minor era of the universe is the last period of increase of life (*utkarṣa,* regeneration).

(3-20) Eighteen minor eras of the universe comprise the increase and decrease of life.

Thus, the universe dissolves during twenty minor eras, during twenty minor eras it remains dissolved, during twenty minor eras it evolves, and during twenty minor eras it remains evolved.

These eighty minor eras of the universe altogether make up one great era of the universe (*mahākalpa*). The length of life of the gods in the form realm and in the formless realm is calculated based on these eras of the universe (*kalpa*).

Furthermore, it is said that that beings die and leave these abodes

(i) at the expiration of their life-span (*āyu*), or

(ii) at the expiration of their merit (*puṇya*), or

(iii) at the expiration of their activity (*karma*).

What is the expiration of the life-span? It is death at the normal time (*kāla-maraṇa*).[116]

What is the expiration of merit? It is premature death (*akālamaraṇa*), death due to lack of merit, because beings are attached to delightful absorption (*āsvādasamāpatti*).[117] Thus they die as a result of the expiration of merit.

What is expiration of activity (*karma*)? It is death at the expiration of actions the results of which must be experienced immediately after death in the following life (*upapadyavedanīyakarma*), or of actions the results of which must be experienced later in successive lives (*aparaparyāyavedanīyakarma*), or by the expiration of both.

CAA.5.2. *THE GENERAL CHARACTERISTIC OF SUFFERING*

2. What is the characteristic of suffering (*duḥkhalakṣaṇa*)? The three types of suffering, the eight types or six types of suffering, as they have been defined above, are generally considered as suffering.

Why is it said in the sūtra: 'All that is impermanent is suffering'?[118] Because the characteristic of suffering is evident by reason of impermanence, in two cases: (i) in the case of birth, suffering as suffering (*duḥkaduḥkatā*) is evident because of impermanence; (ii) in the case of destruction (death), suffering as a

[116] I.e., after a long life.

[117] See Kośa, chap.V, 8, 43; VI, 222; VIII, 132, 144.

[118] Cf. S II, p. 53: *yad aniccaṃ taṃ dukkhaṃ.*

result of change (*vipariṇāmaduḥkatā*) is evident because of impermanence; suffering as a conditioned state (*saṃskāraduḥkatā*) is evident because of impermanence in both cases [i.e., birth and death]. Therefore, because of the impermanence and change of conditioned things, the Blessed One has said: 'Everything that is experienced is included in suffering.'[119]

And again, the eight kinds of suffering beginning with birth appear in conditioned things which are subject to appearance and disappearance. It is in this sense that the Blessed One has said: 'Everything that is impermanent is suffering.'

Moreover, suffering, such as birth, appear in conditioned things which are subject to impermanence. Hence suffering in the nature of impermanence. The meaning of suffering should be understood in this way here.[12]

CAA.5.3.

THE GENERAL CHARACTERISTIC OF EMPTINESS

(3) What is the characteristic of emptiness (*śūnyatā*)? It is the non-existence (*abhāva*) of a certain thing, there. To see (*samanupaśyanā*) in this way is emptiness.

Again, it is the existence (*bhāva*) of another thing, there. In this way there is true knowledge (*yathābhūtajñāna*). This is called emptiness perceived by penetration (*avatāra*). True knowledge denotes the informed meaning.

What is the meaning of the non-existence of a certain thing, there? It is the non-existence in the aggregates, elements and spheres of a self or anything whatsoever belonging to a self of permanent, durable, eternal, immutable nature. In this way is their emptiness.

What is the meaning of the existence of another thing, there? It is the fact that there is non-self in the aggregates, elements and spheres. It is the nonexistence of the self, and the existence of the non-self. It is in this sense that the Blessed One has said: 'Existence is the true knowledge of an existent thing; non-existence is the true knowledge of a non-existent thing.'

Furthermore, emptiness is threefold:

i) the emptiness of non-existence (*abhāvaśūnyatā*),[120]

ii) the emptiness of existence as such-and-such (*tathābhāvaśūnyatā*) and

iii) natural emptiness (*prakṛtiśūnyatā*).

The first should be understood as imaginary (*parikalpita*), the second as relative (*paratantra*)[121] and the third as absolute (*parinișpanna*).

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[119] Cf. ibid., p. 53: *yad kiñci vedayitaṃ taṃ dukkhasmin ti.*

[120] *svabhāvaśūnyatā* in Pradhan's restoration seems to be a printing error. For the three forms of emptiness, see Sūtrālaṅkāra, chap. XIV, v. 34 and p. 95.

CAA.5.4.

THE GENERAL CHARACTERISTIC OF NON-SELF

(4) What is the characteristic of non-self (*anātma*)? It is the non-existence in the aggregates, elements and spheres of the characteristics postulated in the theory of the self (*ātmavāda*) as a result of the nonexistence of the characteristics of a self in the aggregates, elements and spheres. This is called the characteristic of non-self. For this reason the Blessed One said: 'All things (dharmas) are without self.'[122]

Furthermore, the Blessed One has said: "(i) All of that is not mine, (ii) nor 'I am' nor my self".[123] What is the meaning of the phrase: 'Thus should one understand that truly by correct wisdom'?[124]

(i) The phrase 'all that is not mine' is said in reference to outer things. 'Outer things' is the characteristic of things belonging to an imaginary self. Hence the extension of the idea to things belonging to a self.

(ii) 'Inner things' is the characteristic of an imaginary self and of things belonging to it. Hence the extension of the idea to the self and things belonging to the self.

CAA.6.

THE MOMENTARY CHARACTERISTIC OF IMPERMANENCE

It was said above that impermanence has a momentary characteristic. **How should this be understood?** Just as the momentary characteristic of mind and mental activities, so in the same way should one understand the momentary characteristic of matter (body, etc.), as a result of its appropriation by mind, its acquisition and preservation by mind, its transformation by mind, having mind as its base, being produced by the supremacy of the mind, being dominated by the mind.

CAA.7.

THE MOMENTARY CHARACTERISTIC OF MATTER

Furthermore, one should understand 'the momentary characteristic of matter (body)' because it is subject to the final transformation, and also due to the destruction of the self-essence (*svarasavinaśa*) of a thing that has been born regardless of its condition (*anapekṣya pratyayam*).

CAA.8.

THE FOUR GREAT ELEMENTS AND THE DERIVATIVES

It is said: 'Whatever is matter (*rūpa*) is the four great elements (*catvāri mahābhūtāni*) and the derivatives (*upādāya*) of the four great elements.''[125] **Why is that said?** It is said in this way because of their co-

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[121] This phrase is missing in Pradhan's restoration.

[122] *sabbe dhammā anattā*, Dhp. XX, 7 (or v. 279); M I, p. 228; S II, pp. 132, 133.

[123] *Sabbaṃ.....n'etaṃ mama, n'eso' ham asmi, ne me so attā*. M I, p. 139.

[124] *Evam etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ*, ibid., p. 139. These two phrases go together: *Sabbaṃ....n'etaṃ mama, n'so ham asmi, ne me so attā'ti evam etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ*. 'All that is not mine, nor 'I am', nor my self. This is how one should really understand that by true wisdom.'

[125] Cf. *Cattāro ca mahābhūtā catunnañ ca mahābhūtanaṃ upādāya rūpaṃ -- idaṃ vuccati sabbaṃ rūpaṃ*. Dhs., p.124, section 584.

existence (*sambhava*). 'Derived' (*upādāya*) means that it has its basis in the same place (*ekadeśāśrayībhāva*). If a certain element occurs in a combination (*samudāya*), it is said that it exists there. There are things that contain the totality of the elements (*sārvabhautika*). Also in regard to derived matter (*upādāyarūpa*), if a certain derived substance occurs in a combination, it should be understood as existing there.

CAA.9. *THE ATOM ESTABLISHED BY ULTIMATE ANALYSIS*

Furthermore, it is said that a collection of matter (*rūpasamudāya*) is composed of atoms. Here the atom (*paramāṇu*) should be understood as not having a physical body (*niḥśarīra*). The atom is established (*vyavasthāna*) by means of ultimate analysis (*paryantaprabhedataḥ*) by the intellect (*buddhyā*) for the purpose of abandoning (*vibhāvana*)[126] the idea of grouping (*piṇḍasaṃjñā*) and for the purpose of penetrating into the non-reality (*dravyāpariniṣpattipraveśa*) of matter.

CAA.10. *ANOTHER SET OF EIGHT TYPES OF SUFFERING*

Furthermore, there is

(1) immense and unlimited (*vipulam asaṃlikhitam*) suffering,

(2) limited (*saṃlikhitam*) suffering,

(3) limited and unlimited (*saṃlikhitāsaṃlikhitam*) suffering; also there is

(4) medium and limited (*madhyamasaṃlikhitam*),

(5) light and unlimited (*tanukam asaṃlikhitam*),

(6) lighter and limited (*lanutaraṃ saṃlikhitam*),

(7) lightest and limited (*tanutamaṃ saṃlikhitam*) sufferings;

(8) there is a form of non-suffering (*aduḥkha*) that has the appearance of suffering (*duḥkhapratibhāsa*) which approaches the great limit (*mahāsaṃlekhapratyupasthāna*).

(1) What is immense and unlimited suffering? It is the suffering in the realm of the sense pleasures (*kāmāvacara*) of those who have not acquired wholesome roots (*anupachitakuśalamūla*).

(2) What is limited (*saṃlikhitam*) suffering? It is the same as the preceding in those who have acquired wholesome qualities leading to deliverance (*utpannamokṣabhāgīya*).

Katamo c'avuso rūpupādanakkhandho? Cattāri ca mahābhūtāni catunnañ ca mahābhūtānaṃ upādāyarūpaṃ. M. I, p. 185.

[126] Here *vibhāvana* means 'abandonment', 'renunciation' and not 'examination', investigation', 'explanation', exposition', 'assurance', etc. as usually. Dhs. A. p. 163 explains *vibhāvana* as *antaradhāpanā* "to make disappear'. Cf. Kośa, VIII, 3, *vibhūtarūpasaṃjñā* which means 'the one who has abandoned the perception of rūpa'.

(3) What is limited and unlimited (*saṃlikhitāsaṃlikhitam*) suffering? It is the same as above in those who have acquired wholesome roots directed towards mundane detachment (*laukikavairāgya*).

(4) What is medium and limited (*madhyamasaṃlikhitam*) suffering? It is the suffering of those who have been born into the form realm (*rūpadhātu*) and who lack the wholesome qualities leading to deliverance (*vivarjitamokṣabhāgīya*).

(5) What is light and unlimited (*tanukam asaṃlikhitam*) suffering? It is the suffering of those who have been born into the formless realm (*ārūpya*) and who lack the wholesome qualities leading to deliverance.

(6) What is lighter and limited (*tanutaraṃ saṃlikhitam*) suffering? It is the suffering of disciples in the course of training (*śaikṣa*).

(7) What is the lightest limited (*tanutamaṃ saṃlikhitam*) suffering? They are the six spheres[127] that make up the condition for the vital faculty (*jīvitendriyapratyaya*) of disciples who have finished the course of their training (*aśaikṣa*), (i.e, arhant).

(8) What is the non-suffering that has the appearance of suffering and approaches the great limit (*adḥukhaṃ duḥkhapratibhāsaṃ mahāsaṃlekhapratyupasthānam*)? This is the case of bodhisattvas who have attained perfection (*pāramiprāpta*) and who deliberately continue to be reborn into existence (*bhavopapatti*).

CAA.11. *THE THREE TYPES OF DEATH*

It is said that death (*maraṇa*) is suffering. Here death is threefold:

(i) that of a person whose mind is wholesome (*kuśalacitta*),

(ii) that of a person whose mind is unwholesome (*akuśalacitta*) and

(iii) that of a person whose mind is neutral (*avyākṛtacitta*).

(i) The death of a person whose mind is wholesome should be understood as that which results when the mental activity is clear (*paṭuke cittapracāre*) due to the power of wholesome roots (*kuśalamūlabala*) or due to another's influence (*paropasaṃhāra*).

(ii) The death of a person whose mind is unwholesome should be understood as that which also results when the mental activity is clear due to the power of unwholesome roots or due to another's influence.

(iii) The death of a person whose mind is neutral should be understood as that which results when the mental activity is clear or obscure, when it is incapable of mental formation (*abhisaṃskārāsamartha*) due to the lack of the two.

In the person who has been a doer of good (*śubhakārin*), the lower part of the body becomes cold first. But in the evil-doer (*aśubhakārin*), the upper part of the body becomes cold. At this moment, the intermediate existence (*antarābhavo'bhinirvartate*) unfolds before the evil-doer in the appearance (*nirbhāsa*), for

[127] *ṣaḍāyatanam*: eye, ear, nose, tongue, body and mental organ

example, of a black bull or goat (*kṛṣṇa kutapa*) or a very black night (*andhakāratamisrā rātrī*); before the person who has been a doer of good, it appears like a white cloth (*śukla paṭa*) or like the night illumined by the moon (*sajyotsnā rātrī*).

CAA.12.
INTERMEDIATE EXISTENCE

There is intermediate existence for a person who is going to be reborn in the realm of the sense pleasures (*kāmadhātu*) or in the form realm (*rūpadhātu*), and for a person who leaves the formless realm (*arūpyadhātu*). The latter is like a *gandharva*[128] created by mind (*manomaya*). He lives for seven days more or less and may die even before that. Sometimes he returns.[129] Remaining there, he accumulates actions (*karma*) and he also sees similar beings (*sabhāgāṃś ca sattvān paśyati*). In the place where he is to be born, he has this physical form (*tad ākṛti*) and his movements are unobstructed (*apratihatagati*). Like a being endowed with supernatural powers (*ṛddhimān*), moving rapidly (*āśugāmī*), he comes to the place of his rebirth (*upapattyāyatane pratihanyate*). Like the pans of a balance going up and down, he dies and is tied by conception into the place of his rebirth. The being who is in the intermediate existence (*antarābhavastha*) develops lust (*rāga*) for the place of his rebirth, and the other defilements (*kleśa*) make up its condition (*pratyaya*) also. With this lust, the intermediate existence ceases and the embryo (*kalala*), equipped with consciousness (*savijñānaka*), arises which is the result (*vipāka*). The development of the faculties (*indrīya*) begins subsequently, as is explained in conditioned production (*pratītyasamutpāda*), and one of the four modes of birth (*yoni,* womb), birth from an egg (*aṇḍaja*), birth from the placenta (*jarāyuja*), birth from moisture (*saṃsvedaja*), apparitional birth (*upapāduka*) occurs.

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[128] *Gandharva* is explained as 'someone who lives on odors'. For a detailed discussion, see Kośa, chap. III, pp. 36-53.

[129] He returns to his previous dwelling hoping to receive the merits of good actions performed on his behalf by his relatives. Therefore, generally on the seventh day, the relatives of the dead person carry out, in his name, meritorious activities such as having the Dharma preached by a monk, giving alms (*mataka dāna*) to the Community (*Saṅgha*), and transferring the merit to him for his happiness in his new life.

CAB.
SECOND SECTION: SAMUDAYASATYA

(2) What is the Truth of the origin (*samudaya*) of suffering? It is

(a) the defilements (*kleśa*) and

(b) the actions dominated by the defilements (*kleśādhipateya karma*).

The thirst (desire, *tṛṣṇā*) that produces re-existence and re-becoming (*paunarbhavikī*), which is bound to passionate lust (*nandīrāgasahagatā*) and which takes its delights here and there (*tatratatrā'bhinandinī*), was designated by the Blessed One as the Truth of the origin of suffering (*samudayasatya*). This is the main exposition (*prādhānyanirdeśa*) of the Truth of the origin.

What is the principal meaning (*prādhyānyārtha*)? It is the meaning that is present everywhere (*sarvatragārtha*). **What does it mean that it is present everywhere?** It is the fact that this thirst (*tṛṣṇā*) is present in regard to all objects (*vastusarvatraga*), on all occasions (*avasthāsarvatraga*), at all times, past, present and future (*adhvasarvatrsaga*), in all realms of existence (*dhātusarvatraga*),[130] in all pursuits (*eṣaṇāsarvatraga*),[131] and in all forms (*prakārasarvatraga*).[132]

CAB.1.
THE DEFILEMENTS (KLEŚA)

What are the defilements (*kleśa*)? The defilements should be understood:

(1) by their enumeration (*parisaṃkhyāna*),

(2) by their characteristic (*lakṣaṇa*),

(3) by their sudden appearance (*utthāna*),

(4) by their objects (*ālambana*),

(5) by their connection (*samprayoga*),

(6) by their synonyms (*paryāya*),

(7) by their differences (*vipratipatti*),

(8) with respect to their realms (*dhātu*),

(9) by their groups (*nikāya*) and

(10) by their abandonment (*prahāna*).

[130] That is, in the realm of the sense pleasures (*kāmadhātu*), in the realm of form (*rūpadhātu*) and in the formless realm (*arūpyadhātu*).

[131] That is, the pursuit of pleasure and satisfaction of all kinds.

[132] Such as the desire for continuity of existence (*bhava*) or for annihilation (*vibhava*).

CAB.1.1.
ENUMERATION (PARISAṂKHYĀNA)

(1) What is their enumeration (*parisaṃkhyāna*)? Six or ten defilements. What are the six defilements**?** Lust (*rāga*), aversion (*pratigha*), pride (*māna*), ignorance (*avidyā*), doubt (*vichikitsā*) and (wrong) view (*dṛṣṭi*). Their number is brought to ten by the fivefold division of view.[133]

CAB.1.2.
CHARACTERISTICS (LAKṢAṆA)

(2) What is their characteristic (*lakṣaṇa*)? When a thing (*dharma*) arises with the characteristic of perturbation (*apraśāntalakṣaṇa*) and the appearance of it disturbs the body and mind, this is the characteristic of the defilements.

CAB.1.3.
SUDDEN APPEARANCE (UTTHĀNA)

(3) What is their sudden appearance (*utthāna*)? If the latent residue (*anuśaya*) of a defilement is not destroyed, when an object favorable to its sudden appearance is present, if deep attentiveness is absent in this situation, then a defilement appears suddenly. This is called the sudden appearance of defilements.

CAB.1.4.
OBJECT (ĀLAMBANA)

(4) What is their object (*ālambana*)? All defilements take as their object all the defilements and everything belonging to the defilements. Moreover, the other defilements of the realm of the sense pleasures, with the exception of ignorance wrong view and doubt, do not take the higher realms as object. The defilements of a higher realm do not take a lower realm as object due to the absence of desire for the lower realm. Some defilements take cessation (*nirodha*) and the path (*marga*) as objects as a result of lack of understanding of cessation and the path. Elaboration with regard to them is considered here as taking them as object.

Furthermore, the defilements are twofold: those that take nonmaterial objects (*avastukālambana*) and those that take material objects (*savastukālambana*). **Which are those that take nonmaterial objects?** These are the views (*dṛṣṭi*) and the mental qualities associated with them. All the others are considered as taking material objects.

CAB.1.5.
CONNECTION (SAMPRAYOGA)

(5) What is their connection (*samprayoga*)? Lust (*rāga*) is not connected with aversion (*pratigha*). As with aversion, it is not connected with doubt (*vichikitsā*), but is connected with the others. Aversion should be understood in the same way as lust. Aversion is not connected with lust, pride (*māna*) and wrong view (*dṛṣṭi*). Pride is not connected with aversion and doubt. Ignorance is twofold: ignorance connected with all

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[133] Thus the ten defilements are: 1. lust (*rāga*), 2. aversion (*pratigha*), 3. pride (*māna*), 4. ignorance (*avidyā*), 5. doubt (*vichikitsā*), 6. the idea of self (*satkāyadṛṣṭi*), 7. the idea of grasping onto the extremes (*antagrāhadṛṣṭi*), 8. attachment to opinions (*dṛṣṭiparāmarśa*), 9. attachment to rites and rituals (*śīlavrataparāmarśa*), 10. wrong view (*mithyādṛṣṭi*). These ten defilements are numbers 19 to 28 in the list of saṃskāras. See above p.[ ]. For *pañcha dṛṣṭi* (five views) see also Kośa, chap. V, p. 15.

defilements and pure ignorance.[134] **What is pure ignorance?** It is ignorance with respect to the Truths. Wrong view (*dṛṣṭi*) is not connected with aversion and doubt. Doubt is not connected with lust, pride and wrong view.[135] The minor defilements (*upakleśa*)[136] such as anger are not connected one with another. Absence of respect for oneself (*āhrīkya*) and absence of respect for others (shamelessness, *anapatrāpya*) are connected everywhere with unwholesome things (*akuśala*). Inertia (*styāna*), excitement (*auddhatya*), absence of trust (*āśraddhya*), laziness (*kausīdya*), indolence (*pramāda*) are connected everywhere with what is defiled (*kliṣṭa*).

CAB.1.6.

SYNONYMS (PARYĀYA)

(6) What are their synonyms (*paryāya*)? All the defilements have synonyms denoting different meanings and different circumstances:

1) fetter (*saṃyojana*),
2) bond (*bandhana*),
3) latent residue (*anuśaya*),
4) minor defilements (*upakleśa*),
5) wrapping (*paryavasthāna*),
6) flooding (*ogha*),
7) yoke (*yoga*),
8) grasping (*upādāna*),
9) bondage, knot (*grantha*),
10) hindrance (*nīvaraṇa*),

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[134] Tib. ma dres pa, 'unmixed' (*āveṇkī?*).

[135] This phrase, which is found in the Tibetan and Chinese versions, is missing in Pradhan's restoration.

[136] There are twenty*:* 1. anger (*krodha*)*,* 2. grudge (*upanāha*), 3. hypocrisy (*mrakṣa*), 4. spite (*pradāśa*), 5. jealousy (*īrṣyā*), 6. avarice (*mātsarya*), 7. deception (*māyā*), 8. dissimulation, concealment (*śāṭhya*), 9. self-importance (*mada*), 10. violence (*vihiṃsā*), 11. absence of respect for oneself (*āhrīkya*), 12. absence of respect for others (*anapatrapyā*), 13. inertia (*styāna*), 14. excitement (*auddhatya*), 15. absence of trust (*āśraddya*), 16. laziness (*kausīdya*), 17. indolence (*pramāda*), 18. forgetfulness (*muṣitasmṛtitā*), 19. lack of attentiveness (*asamprajanya*), 20. distraction (*vikṣepa*). These twenty minor defilements are numbers 29 to 48 in the list of *saṃskāra*s.

See also Triṃśikā, p. 29 and Kośa,Chap. V, p. 88.

Cf. the list of sixteen *upakkilesa*, M I, p. 36 – 1. *abhijjā-visamalobho*, 2. *byāpādo*, 3. *kodho*, 4. *upanāho*, 5. *makkho*, 6. *palāso*, 7. *issā*, 8. *macchariyaṃ*, 9. *māyā*, 10. *sāṭheyyaṃ*, 11. *thambho*, 12. *sārambho*, 13. *māno*, 14. *atimāno*, 15. *mado*, 16. *pamādo*.

The five hindrances (*pañcha nīvaraṇa*) are generally considered as *cittassa upakkilesā*, 'minor defilements of the mind'. S V, pp. 92, 108, 115; Vbh, p. 256.

11) remainder, stump (*khila*),

12) stain (*mala*),

13) danger (*nigha*),

14) arrow (*śalya*),

15) accessories (*kiñchana*, lit. some thing),

16) wrong deeds (*duścharita*),

17) outflow (impurity, *āsrava*),

18) distress (*vighāta*),

19) burn (*paridāha*), 20) tribulation (*upāyāsa*),[137]

20) battle (*raṇa*),

21) fever (*jvara*),

22) dense forest (*vanatha* or *gahana*)[138] and

23) obstruction (*vibandha*).

1) How many fetters (*saṃyojana*) are there? Why are they fetters? Where do they fetter? There are nine fetters: the fetters of

(i) attachment (*anunaya*),

(ii) aversion (*pratigha*), (

(iii) pride (*māna*),

(iv) ignorance (*avidyā*),

(v) views (*dṛṣṭi*),

(vi) seizing (*parāmarśa*),

(vii) scepticism (*vichikitsā*),

(viii) jealousy (*īrṣyā*) and

(ix) greed (*mātsarya*).[139]

[137] This term is missing in Pradhan's restoration.

[138] Pradhan's restoration: *vanasa*.

[139] In the Pali texts (D. Saṅgīti-sutta; Vbh 377; A V, 17, etc.) there are ten *saṃyojana*s: 5 *orambhāgiya*s: (1) *sakkāyadiṭṭi*, (2) *vivikicchā*, (3) *sīlabbataparāmāsa*, (4) *kāmacchanda*, (5) *vyāpāda*; and 5 *uddhambhāgiya*: (6) *rūparāga*, (7) *arūparāga*, (8) *māna*, (9) *uddhacca*, (10) *avijjā*. But Vibh. p. 391 gives a list that is slightly different: (1)

(i) What is the fetter of attachment (*anunayasaṃyojana*)? It is the desire (*chhanda*) for the three realms.[140] The person who is fettered by attachment has no revulsion for the three realms. As a result of absence of revulsion, he performs unwholesome (*akuśala*) actions and does not perform wholesome (*kuśala*) actions. Producing future suffering in this way, he is fettered by suffering.

(ii) What is the fetter of aversion (*pratighasaṃyojana*)? It is ill-will towards beings, suffering and the conditions of suffering.[141] The person who is fettered by aversion does not abandon the objects of aversion. Since he does not abandon them, he performs unwholesome actions and does not perform wholesome actions. Producing future suffering in this way, he is fettered by suffering.

(iii) What is the fetter of pride (*māna-samyojana*)? There are seven types of pride:

[1} pride (*māna*),

[2] super pride (*atimāna*),

[3] supreme pride (*mānātimāna*),

[4] pride of 'I am' (*asmimāna*),

[5] superior pride (*abhimāna*),

[6] inferior pride (*ūnamāna*) and

[7] false pride (*mithyāmāna*).[142]

[1] **What is pride?** It is an elation of the mind of a person who thinks: 'I am superior to my inferior, or, I am equal to my equal.'

[2] **What is super pride?** It is an elation of the mind of a person who thinks: 'I am superior to my equal, or, I am equal to my superior.'

[3] **What is supreme pride?** It is an elation of the mind in a person who thinks: 'I am superior to my superior.'

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kāmarāga, (2) *paṭigha*, (3) *māna*, (4) *diṭṭhi*, (5) *vicikicchā*, (6) *sīlabbataparāmāsa*, (7) *bhavaragā*, (8) *issā*, (9) *macchariya*, (10) *avijjā*.

[140] The realm of the sense pleasures (*kāmadhātu*), the form realm (*rūpadhātu*) and the formless realm (*arūpyadhātu*).

[141] This is the precise definition of *pratigha*.

[142] See also Trimśika, p. 209.

The list of *sattamāna* is exactly the same in Vbh. P.383 except for the order. In the Vbh the order is: (1) *māno*, (2) *atimāno*, (3) *mānātimāno*, (4) *imāno* (Skt. *ūnamānaḥ*), (5) *adhimāno* (Skt. *abhimānaḥ*), (6) *asmimāno*, (7) *micchāmano* (skt. *mithyāmānaḥ*).

[4] **What is the pride of 'I am'?** It is an elation of the mind that arises from the wrong belief in a self and in things belonging to a self in the five aggregates of attachment.

[5] **What is superior pride?** It is an elation of the mind of a person who thinks of having attained special high spiritual states (*uttaraviśeṣādhigama*) when he has not attained them.

[6] **What is inferior pride?** It is an elation of the mind of a person who thinks that he is only slightly inferior to a person who is very superior to him.

[7] **What is false pride?** It is an elation of the mind in a person who thinks he is virtuous when he is not.

The person who is fettered by pride does not understand the self and what belongs to the self. Not understanding these, he grasps the idea of self and what belongs to the self, commits unwholesome actions and does not perform wholesome actions. Producing future suffering in this way, he is fettered by suffering.

(iv) What is the fetter of ignorance (*avidyā-saṃyojana*)? It is ignorance in regard to the three realms. The person who is fettererd by ignorance does not understand suffering and its origin. Not understanding, he performs unwholesome actions and does not perform wholesome actions. Thus, producing future suffering, he is fettered by suffering.

(v) What is the fetter of views (*dṛṣṭi-saṃyojana*)? There are three views: the idea of self (*satkāyadṛṣṭi*), the idea of grasping the extremes (*antagrāhadṛṣṭi*) and wrong view (*mithyādṛṣṭi*). The person who is fettered by views searches for and becomes attached to a false imaginary deliverance. Being attached to a false deliverance, he performs unwholesome actions and does not perform wholesome actions. Thus, producing future suffering, he is fettered by suffering.

(vi) What is the fetter of seizing (*parāmarśa-saṃyojana*)? It is attachment to views (*dṛṣṭiparāmarśa*) and attachment to observances and rituals (*śīlavrataparāmarśa*). The person who is fettered by seizing imagines and is attached to false means of deliverance. Being attached to false means of deliverance, he performs unwholesome actions and does not perform wholesome actions. Thus, producing future suffering, he is fettered by suffering.

(vii) What is the fetter of scepticism (*vichikitsā-saṃyojana*)? It is confusion with regard to the Truths. The person who is fettered by scepticism has doubts with regard to the Three Jewels (*ratnatraya*), the Buddha, the Dharma and the Saṇgha, and does not behave well towards the Three Jewels. Not behaving properly towards the Three Jewels, he performs unwholesome actions and does not perform wholesome actions. Thus, producing future suffering, he is fettered by suffering.

(viii) What is the fetter of jealousy (*īrṣyā-saṃyojana*)? It is an agry thought produced by intolerance for the well-being of others on the part of someone who desires honor and

gain. The person who is fettered by jealousy desires honor and gain and does not venerate the teaching (*dharma*). Respecting honor and gain, he performs unwholesome actions and does not perform wholesome actions. Thus, producing future suffering, he is fettered by suffering.

(ix) What is the fetter of greed (*mātsarya-saṃyojana*)? It is a firm mental attachment of the person who desires honor and gain. The person who is fettered by greed is attached to accumulating and does not respect the notion of abandoning. Being attached to accumulating, he performs unwholesome actions and does not perform wholesome actions. Thus, producing future suffering, he is fettered by suffering.

2) **Bondage (*bandhana*)** is threefold:

(i) the bond of lust (*rāga*),

(ii) the bond of hatred (*dveṣa*) and

(iii) the bond of delusion (*moha*).

(i) By the bond of lust, beings are bound to the suffering of change (*vipariṇāmaduḥkha*);

(ii) by the bond of hatred, beings are bound to ordinary suffering (*duḥkhaduḥkha*);

(iii) by the bond of delusion, beings are bound to suffering produced by the conditioned state (*saṃskāraduḥkha*).

Moreover, as a result of lust, hatred and delusion, there is no freedom in the practice of wholesome actions. This is why they are called 'bonds'.

3) There are seven **latent residues (*anuśaya*)**: the latent residues of

(i) lust for the sense pleasures (*kāmarāga*),

(ii) aversion (*pratigha*),

(iii) desire for existence and becoming (*bhavarāga*),

(iv) pride (*māna*),

(v) ignorance (*avidyā*),

(vi) the views (*dṛṣṭi*) and

(vii) scepticism (*vichikitsa*).

(i) What is the latent residue of lust for the sense pleasures (*kāmarāgānuśaya*)? It is a latent tendency (*dauṣṭhulya*) to lust for the sense pleasures.

(ii) What is the latent residue of aversion (*pratighānuśaya*)? It is a latent tendency toward aversion.

(iii) What is the latent tendency of desire for existence and becoming (*bhāva-rāgānuśaya*)? It is a latent tendency toward desire for the form realm and the formless realm.

(iv) What is the latent tendency of pride (*mānānuśaya*)? It is a latent tendency toward pride.

(v) What is the latent tendency of ignorance (*avidyānuśaya*)? It is a latent tendency toward ignorance.

(vi) What is the latent tendency of views (*dṛṣṭyanuśaya*)? It is a latent tendency toward wrong views.

(vii) What is the latent tendency of scepticism (*vichikitsānuśaya*)? It is a latent tendency toward scpticism.

In the person who is not free of the pursuit of sense pleasure, the latent tendencies of lust for the sense pleasures and aversion remain underlying. In the person who is not free of the pursuit of existence and becoming, the residue of desire for existence and becoming remains underlying. In the person who is not free of the pursuit of the false holy life (*mithyābrahmacharya*), the latent residues of pride, ignorance, wrong views and scepticism remain underlying. These beings possess weak antidotes (*hīnapratipakṣa*), and having conceit (*mada*) and pride and, as well, delusion with respect to the Truths, they imagine false deliverance and the path leading to it and become confused and doubtful with regard to the teaching and to the Buddha's discipline (*dharmavinaya*).

4) As for the **minor defilements (*upakleśa*)**, those that are major defilements are also minor defilements; but the minor defilements are not major defilements. With the exception of the major defilements, the remainder of what is defiled are all the mental activities (*chaitasikadharma*) included in the aggregate of the formations. **What are they?** With the exception of the six defilements beginning with lust (*rāga*), the other impure mental activities beginning with anger (*krodha*) are included in the aggregate of formations. But lust (*rāga*), hatred (*dveṣa*) and delusion (*moha*), as mental activities, are also called minor defilements because the mind is defiled by them and there is neither detachment nor deliverance nor abandonment of the hindrances. That is why they are called minor defilements.[143] As the Blessed One has said: 'Lust, hatred and delusion have defiled, distracted and polluted your mind for a long time.'

5) There are eight **wrappings (*paryavasthāna*)**:

(i) inertia (*styāna*),

[143] Thus, M I, p. 91 gives *lobha*, *dosa*, *moha* as *cittassa upakkilesā*. *Upakkilesā* is used as a synonym for *lobha* and *abhijjhākāyagantha* in their definition in Dhs, pp. 189, 201.

(ii) drowsiness (*middha*),

(iii) excitement (*auddhatya*),

(iv) remorse (*kaukṛtya*), (v) jealousy (*īrṣyā*),

(v) greed (*mātsarya*),

(vi) absence of respect for oneself (*āhrīkya*) and

(vii) absence of respect for others (*anapatrāpya*).

They are called wrappings because they completely cover the mind, actively and ceaselessly. Furthermore, these wrappings cover the mind at the moment of acquisition of the sign (*udgraha-nimitta*)[144] during the development of concentration (*śamathabhāvanā*) and also at the time of practicing the pure virtuous holy life.

6) **Flooding (*ogha*)** is fourfold: the floodings of

(i) the sense pleasures (*kāmaugha*),

(ii) existence and becoming (*bhavaugha*),

(iii) wrong views (*dṛṣṭyogha*) and

(iv) ignorance (*avidyaugha*).[145]

Flooding, in a symbolic sense, denotes a current of water tumbling down a slope. (i) The first is reflecting upon the pursuit of sense pleasures. (ii) The second is reflecting upon the pursuit of existence and becoming. The last two, (iii) and (iv), are reflecting upon the pursuit of a false holy life. This is explained by the relationship of subject and object (*āśrayāśritasambandha*).

7) **Yoke (*yoga*)** is fourfold: the yokes of

(i) the sense pleasures (*kāmayoga*),

(ii) existence and becoming (*bhavayoga*),

(iii) wrong views (*dṛṣṭiyoga*) and

(iv) ignorance (*avidyāyoga*).[146]

Yoke denotes the obstruction of detachment since it is contrary to purification. Again, the yokes are reflecting upon the pursuits of the four things respectively as in the preceding case.

8) **Grasping (*upādāna*)** is fourfold, namely, the graspings of

[144] During *kasiṇa* meditation. See Vsm., p. 125.

[145] S IV, p. 257; V, 59, 292, 309, D III, p. 230 give the same list of four *ogha*s in the same order.

[146] A II, p.10; D III, p. 230; S V, 59 give the same list of four *yoga*s in the same order.

(i) the sense pleasures (*kāmopādāna*),

(ii) wrong views (*dṛṣṭyupādāna*),

(iii) observances and rituals (*śīlavratopādāna*) and

(iv) the theory of self (*ātmavādopādāna*).[147]

Grasping should be understood as causing dispute and rebirth**. What is the result of grasping?** Because of the obstructive defilement of lust for the sense pleasures, lay people quarrel. The first grasping (i) is the root of this type of quarreling. Because of the obstructive defilement of attachment to wrong views, monastics argue. The last three graspings, (ii), (iii) and (iv), consitute the root of this type of dispute. The sixty-two types of wrong view constitute grasping of views. The grasping pf observances and rituals is the austere ascetic practice that follows the various observances and rituals. The grasping of the theory of self, (iv), is the notion of the self associated with this ascetic practice. Heretics dispute because of the grasping of wrong views and of observances and rituals, and although they do not dispute in regard to the theory of self (*ātmavāda*), nevertheless they dispute with adherents of the Dharma. Thus they are called graspings (*upadāna*) because they are attached to the cause of disputes and because they produce painful results in future births.

9) There are four **bonds or knots (*grantha*)**, namely, the physical knots (*kāyagrantha*) of

(i) covetousness (*abhidhyā*),

(ii) enmity (*vyāpāda*),

(iii) attachment to observances and rituals (*śīlavrataparāmarśa*) and

(iv) dogmatic fanaticism (*idaṃsatyābhiniveśa*) (lit. passionate attachment to the idea 'this is the only truth').[148]

Knots should be understood as the clenching of the body in a person whose mind is given over to concentration. **What is the result of the knots?** The mind is distracted in four ways: the mind is distracted as a result of (i) attachment to things such as wealth, (ii) evil conduct in regard to disputable things, (iii) the suffering produced by austere observances and rituals and (iv) decisions made with superficial attentiveness (*ayoniśo*) concerning knowable things.

10) There are five **hindrances (*nīvaraṇa*)**: the hindrances of

(i) desire for the sense pleasures (*kāmacchanda*),

(ii) enmity (*vyāpāda*),

(iii) inertia and drowsiness (*styāna-middha*),

[147] The same list of the four upādāna in the same order: D II, p. 58; III, 230; M I, pp. 51, 66: S II, p. 3; V, P. 59

[148] S V, p. 59; D III, p. 230; Vsm, p. 683 give the same list in the same order..

(iv) excitement and remorse (*auddhatya-kaukṛtya*) and

(v) scepticism (*vichikitsā*).[149]

Hindrance should be understood as darkness on the wholesome side (*kuśalapakṣa*), especially in regard to devotion to the religious life (*pravrajyābhirati*) in the case of an accusation concerning moral behavior (*pratipattichodanā*), during concentration (*śamatha*) at the time of acquisition of the image (*udgraha*), and in equipoise (*upekṣā*).

11) **Remainder, stump (*khila*)**, is three-fold: the stumps of

(i) lust,

(ii) hatred and

(iii) delusion.[150]

Natures that are furnished with lust, etc., are caused by previous habituation related to lust, hatred and delusion. They are called stumps because it is difficult for beings to uproot them due to lack of control over their minds, lackof pliancy in their minds and the difficulty of deliverance.

12) **Stain (*mala*)** is threefold: the stains of

(i) lust,

(ii) hatred and

(iii) delusion.[151]

This is the wrong behavior caused by lust, hatred and deslusion. Virtuous monks (*sabrahmachārī*), seeing another monk behaving in such a way in a village or in the forest, will say: "This venerable one commits such and such faults, behaves in such and such ways. He is a thorn in the village, he is carnal (*āmiṣa*) and impure." This is why they are called stains.

13) There are three **dangers (*nigha*)**: the dangers of

(i) lust,

(ii) hatred and

(iii) delusion.

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[149] D I, p. 246; M I, p.60; A III, p. 63; Vbh, p. 199; Vsm, p. 146, etc., give the same list of the five *nīvaraṇa*s in the same order.

[150] S V, p. 57 gives the same list of three *khila*s. But D III, pp. 237-238; M I, p. 101; A IV, 460 give a list of five *cetokhila*s: (1) doubt in regard to the Master (*satthā*), (2) the Dharma, (3) the Saṅgha, (4) the value of the precepts (*sikkhā*), (5) angry attitude of mind towards co-monastics (*sabrahmacārī*).

[151] The same list of the three *mala*s: Vbh, p. 368.

Lust, hatred and delusion are called dangers because as a result of them, beings suffer ceaselss torment in birth and death for a long period of time.

14) There are three **arrows (*śalya*)**: the arrows of

(i) lust,

(ii) hatred and

(iii) delusion.[152]

Lust, hatred and illusion are called arrows because they cause attachment to existence and to the instruments of existence (*bhavopakaraṇa*), because they maintain uninterrupted continuity, because they produce scepticism towards the Buddha, the Dharma and the Sangha, and the four Truths of suffering, its origin, its cessation and the path.

15) There are three accessories (*kiñcana*, lit., something): the accessories of

(i) lust,

(ii) hatred and

(iii) delusion.[153]

They are called accessories because in accumulating wealth due to lust, hatred and delusion, one experiences fear, ill-will and confusion through wanting more.

16) There are three **misdeeds (*duścarita*)**: the misdeeds of

(i) lust,

(ii) hatred and

(iii) delusion.[154]

Lust, hatred and delusion are called misdeeds because as a result of them, one dos wrong through body, speech and mind (*kāyavāṅmanoduścharitāni*). Furthermore, they are defined in this way because lust, hatred and delusion are the unwholesome roots (*akuśalamūla*) of the misdeeds resulting from them. **How is that?** In the world, one does wrong because of mundane trifles; one does wrong by thinking of a wrong someone has done to oneself; one does wrong by being attached to false doctrines. Thus lust, hatred and delusion, the unwholesome roots, are called misdeeds.

17) There are three **outflows (*āsrava*, impurities)**: the outflows

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[152] Vbh, p. 377, gives a list of five *salla* (*śalya*): *rāga, dosa, moha, māna, diṭṭhi.*

[153] The same list of three *kiñcana*: D III, p. 217; M I, p. 298; S IV, 297; Vbh, p. 368.

[154] In the Pali texts, the three misdeeds are usually enumerated as the misdeeds of body (*kāyaduccarita*), of speech (*vacīduccarita*) and of mind (*manoduccarita*). A I, pp. 114, 138; Vbh, p. 363, etc.

(i) of the sense pleasures (*kāmāsrava*),

(ii) of existence and becoming (*bhavāsrava*) and

(iii) of ignorance (*avidyāsarava*).[155]

They are called outflows because they cause the mind to be distracted and dispersed. **Why?** The outflow of the sense pleasures is due to outer distraction; the outflows of existence and becoming are due to inner distraction; the outflow of ignorance is due to both of these two distractions.

18) There are three **distresses (*vighāta*)**:[156] the distresses of

(i) lust,

(ii) hatred and

(iii) delusion.

This is the pursuit of existence and becoming, and the pursuit of the material things necessary for existence (*pariṣkāra*) due to lust, hatred and delusion. They are called distresses because one is always afflicted by the suffering of poverty, etc.

19) There are three **burns (*paridāha*)**:[157] the burns of

(i) lust,

(ii) hatred and

(iii) illusion.

This is the passionate attachment to the major and minor characteristics (*lakṣaṇānuvyañjana*) of a person or an object caused by superficial mindfulness (*ayoniśo*) as a result of lust, hatred and illusion. They are called burns because they burn the body and mind by passionate attachment to the major and minor characteristics.

20) There are three **tribulations (*upāyāsa*)**: the tribulations of

(i) lust,

(ii) hatred and

(iii) delusion.

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[155] The list of the same three *āsava*s (Pāli, *āsava*) in M I, p. 55; A I, pp. 165, 196; II, 211; III. 93, 414; S IV, 256: V, 56, 189; Vbh. 364. But there is a list of four *āsava*s in Mahāparinibbāna-sutta, D II, pp. 81, 84, 91, 98, 123, 126: *kāmāsava, bhavāsava, diṭṭhāsava, avijjāsava*.

[156] *Pariḷāha* (*paridāha*) is usually used in the Pali texts as synonymous with *kilesa*, but there is no definite list of them.

[157] *Pariḷāha* (= *paridāha*) in the Pāli texts is usually used as synonymous with *kilesa*, but there is no definite list of the *vighāta*.

The tribulations are desire and attachment caused by lust, hatred and illusion. They are called tribulations because, when the situation changes, one is affected by grief, lamentation, suffering and sadness,

21) There are three **battles (*raṇa*)**: the battles of

(i) lust,

(ii) hatred and

(iii) delusion.

They are called battles because, as a result of lust, hatred and delusion, one fights with weapons and clubs and one creates all kinds of quarrels and conflicts.

22) There are three **fevers (*jvara*)**: the fevers of

(i) lust,

(ii) hatred and

(iii) idelusion.

They are called fevers because, due to lust, hatred and delusion, one is burned by the great heat of unjust lust (*adharmarāga*), excessive greed (*viṣamalobha*) and false doctrines (*mithyādharma*).

23) There are three **dense forests (*vanatha* or *gahana*)**: the dense forests of

(i) lust,

(ii) hatred and

(iii) delusion.

They are called dense forests because as a result of lust, hatred and delusion, beings are busy with activities that produce birth and death, and are born in different groups consisting of the five destinies in the continuity of existence.

24) There are three **obstructions (*vibandha*)**: the obstructions of

(i) lust,

(ii) hatred and

(iii) delusion.

As a result of lust, hatred and delusion, there is great envy in respect to body and wealth, lack of understanding, desire for arguments, satisfaction in having just a small amount of wholesomeness (*kuśala*). They are called obstructions because, as a result of them, one does not develop wholesome things.

In this way the synonyms of defilement are innumerable (*apramāṇa*).

CAB.1.7.

DEPRAVITIES (VIPRATIPATTI)

(7) What are their depravities (*vipratipatti*)?[158] Two defilements, lust (*rāga*) and aversion (*pratigha*), deprave the mind with regard to objects (*viṣaya*) and views (*dṛṣṭi*). Pride (*māna*) depraves the mind with regard to beings and views. The idea of a self (*satkāyadṛṣṭi*), the idea of grasping the extremes (*antagrāhadṛṣṭi*) and wrong view (*mithyādṛṣṭi*) deprave the mind with regard to the knowables (*jñeya*). Attachment to views (*dṛṣṭiparāmarśa*) and attachment to rites and rituals (*śīlavrataparāmarśa*) deprave the mind with regard to views. Doubt (*vichikitsā*) depraves the mind with regard to the antidotes (*pratipakṣa*). Ignorance (*avidyā*) depraves the mind everywhere. The ten defilements[159] deprave the mind with regard to the Truths of suffering and its origin because they are their close bases. Furthermore, the ten defilements deprave the mind with regard to cessation and the path because they cause fear with regard to them.

CAB.1.8.

REALMS (DHĀTU)

(8) What are their realms (*dhātu*)? Except for aversion (*pratigha*), all the other defilements are bound to the three realms. As for aversion, it is bound only to the realm of the sense pleasures (*kāmadhātu*). Furthermore, lust (*rāga*) is associated with pleasure (*sukha*), happiness (*prīti*)[160] and equanimity (*upekṣā*) in the realm of the sense pleasures. As it is in the realm of the sense pleasures, so it is in the first and second concentrations (*dhyāna*). In the third concentration, it is associated with happiness and equanimity. Above that, it is associated only with equanimity.[161] Aversion is associated with suffering (*duḥkha*), grief and equanimity. Pride (*māna*) is associated with joy and equanimity in the realm of the sense pleasures. In the first and second concetrations, it is associated with happiness, bliss and equanimity; in the third concetration, with happiness and equanimity; above, it is associated with equanimity only. As with pride, so with the concept of self (*satkāyadṛṣṭi*), the idea of grasping the extremes (*antagrāhadṛṣṭi*) and attachment to observances and rituals (*śīlavrataparāmarśa*). Wrong view (*mithyadṛṣṭi*) is associated with gried, joy and equanimity in the realm of the sense pleasures. In the form realm and the formless realm, it is related with the feelings. Doubt (*vichikitsa*) is associated with sadness and equanimity in the realm of the sense pleasures, and is related according to the feelings in the form realm and the formless realm. Ignorance (*avidyā*) is twofold, related and pure. Since it is associated with all the defilements, associated

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[158] *Vipratipatti* usually means bad behavior, sin, fault, misfortune, divergence, difference, opposition, contradiction, contrarity, incompatibility, erroneous perception, false objection, aversion, hostility, conflict, confusion, perplexity. But here the word expresses the notion of misleading, prejudicing, deforming, perverting and depraving the mind in such a way that it is unable to have a correct view of an object or an idea. For example, when the mind is depraved or deformed by *rāga* or *pratigha*, it is unable to understand correctly and objectively an object or an idea because then it is prejudiced or deformed either by attachment (*rāga*) or by aversion (*pratigha*) and consequently takes a perverted view.

[159] See above, p { }.

[160] Pradhan's restoration has *saumanasya*. But the word *prīti* is more appropriate because it is also connected with the *dhyāna*s as the following phrases indicate. *Prīti* is a memeber of *dhyāna* whaereas *saumanasya* is not..

[161] That is to say, *rāga* is associated with *sukha*, *prīti* and *upekṣā* inthe first and second *dhyāna*, with *sukha* and *upekṣā* in the third, and with *upekṣā* in the fourth.

ignorance is related according to the feelings. Pure ignorance is associated with grief and equanimity in the realm of the sense pleasures. In the higher realms, it is related according to the feelings. Why are all the defilements associated with equanimity**?** Because all the defilements are in decline as a result of their apathy. Moreover, lust (*rāga*) in the realm of the sense pleasures belongs to the group of six consciousnesses.[162] As with lust, so also with aversion and ignorance. Lust in the form realm belongs to four groups of consciousnesses,[163] and in the formless realm it belongs to the group of the mental consciousness. As with lust, so with ignorance. Pride, wrong view and doubt are everywhere linked to the group of mental consciousness. Moreover, lust, aversion and pride in the realm of the sense pleasures are active only with certain objects. Just as in the realm of the sense pleasures, so also in the form realm and the formless realm the other defilements are active everywhere with all objects.

CAB.1.9. ### *GROUPINGS (NIKĀYA)*

(9) What are their groupings (*nikāya*)? There are two groups of defilements:

(a) the group that should be abandoned by inner seeing (*darśanaprahātavyanikāya*) and

(b) the group that should be abandoned by meditation (*bhāvanāprahātavyanikāya*).

(a) The group that should be abandoned by inner seeing is again fourfold:

(i) the group that should be abandoned by the inner seeing of suffering,

(ii) the group that should be abandoned by the inner seeing of the origin of suffering,

(iii) the group that should be abandoned by the inner seeing of cessation and

(iv) the group that should be abandoned by the inner seeing of the path.

In the realm of the sense pleasures, the ten defilements[164] should be abandoned by the inner seeing of suffering. Just as for those that should be abandoned by the inner seeing of suffering, the same for those that should be abandoned by the inner seeing of the origin of suffering, the inner seeing of cessation and the inner seeing of the path. In the form realm, those that should be abandoned separately by the four inner seeings of sufferings, etc., are the nine defilements, with the exception of aversion. Just as in the form realm, so it is in the formless realm. Thus the groups of defilements that must be abandoned by inner seeing are one hundred and twelve in number.[165]

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[162] Visual, auditory, olfactory, gustatory, tactile and mental consciousnesses.

[163] Visual, auditory, tactile and mental. See Kośa, chap. VIII, p. 163.

[164] See above, p. [ ].

[165] In the realm of the sense pleasures:

to be abandoned by the insight of suffering			10 defilements	
“	“	origin	10	“
“	“	cessation	10	“

(b) In the realm of the sense pleasures, six defilements should be abandoned by meditation:

1. the innate concept of a self (*sahajā satkāyadṛṣṭi*),
2. the concept of grasping the extremes (*antagrāhadṛṣṭi*),
3. lust (*rāga*),
4. aversion (*pratigha*),
5. pride (*māna*) and
6. ignorance (*avidyā*).

In the form realm, except for aversion, the other five defilements are to be abandoned by meditation. As with the form realm, so for the formless realm. Thus the groups of defilements that are to be abandoned by meditation are sixteen in number.[166]

CAB.1.10. *ABANDONMENT (PRAHĀṆA)*

(10) What is their abandoning (*prahāṇba*)? It is the abandonment

(i) by analysis,

(ii) by attention and

(iii) by acquisition

	“	“ path	10	“
In the realm of form				
	to be abandoned by the insight of suffering		9	“
	“	“ origin	9	“
	“	“ cessation	9	“
	“	“ path	9	“
In the formless real				
	to be abandoned by the insight of suffering		9	defilements “
	“	“ origin	9	“
	“	“ cessation	9	“
	“	“ path	9	“
		Total	112	

[166] *ṣaṣṭiḥ* (sixty) in Pradhan’s restoration must be a mistake. The defilements to be abandoned by meditation in the

kāmadhātu		6
“	*rūpadhātu*	5
“	*arūpyadhātu*	5
	Total	16

(i) What is abandonment by analysis? It is the abandonment

(a) by complete knowledge (*parijñāna*),

(b) by means of separation (*visaṃyoga*) and

(c) by acquiring the antidotes (*pratipakṣalābha*).

(a) What is complete knowledge? It is the complete knowledge of things that constitute the cause (*nidāna*), the complete knowledge of the self-nature of things and the complete knowledge of their bad consequences (*ādīnava*).

(b) What is separation? It is the fact of not grasping at whatever presents itself at the moment.

(c) What is acquiring the antidotes? It is the path of acquiring the antidotes by means of which one does not allow the evil that has not yet arisen to arise (*anutpannasya anutpāda*), or one abandons the evil that has already arisen (*utpannasya prahāna*).

(ii) What is abandonment by attention? By the attention that takes all objcts in general, one sees everything as having no self. Understanding their impermanence, one abandons the defilements by developing the concept of impermanence, etc.

(iii) What is abandonment by acquisition? There is no acquisition of the past, because it has ceased; nor of the future, because it has not yet arisen; nor of the present, because it is coexistent. Abandonment is simply rejecting the acquisition of the disturbance (*dauṣṭhulya*) caused by the defilements. As disturbance by the defilements appears, the antidotes appear; as the antidotes appear, the disturbance simultaneously disappears in the same way as, in the world, shadows disappear when the light appears. This is disjunction. When future defilements remain among what has not arisen, this is called abandonment.[167]

CAB.2. *ACTIONS DOMINATED BY THE DEFILEMENTS (KLEŚĀDHIPATEYAKARMA)*

What is action dominated by the defilements (*kleśādhipateyakarma*)?

1) The action of volition (*cetanākarma*) and

2) the action carried out after having willed it (*cetayitvā karma*).[168]

All of this has the characteristic of action.

Furthermore, action is fivefold:

(i) the act of perception or reception (*upalabdhikarma*),[169]

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[167] Cf. Vsm, p. 50. *Ettha ca pahānanti koci dhammo nāma natthi aññatra vuttappakārnaṃ pāṇātipātādīnaṃ anuppādamattato.* 'Here there is nothing called abandonment except for the simple non-occurence of the destruction of life, etc., as has been explained.'

[168] Cf. the Pali term *sañcetanika-kamma*, M III, p. 209; A V, pp. 292, 294, 297, 299. See also Kośa, chap. IV, p. 1.

(ii) the act of implementation (*kāritrakarma*),[170]

(iii) the act of intention (*vyavasāyakarma*),[171]

(iv) the act of transformation (*pariṇatikarma*).[172] and

(v) the act of acquiring (*prāptikarma*).[173]

In this context, what is generally understood is the act of intention (*vyavasāyakarma*).

CAB.2.1. ## *2 TYPES OF ACTION*

1) What is the action of volition (volitional action, *cetanākarma*)? It is

(i) meritorious action (*puṇyakarma*),

(ii) demeritorious action (*apuṇyakarma*) and

(iii) unchanging action (*āniñjyakarma*).[174]

2) What is action carried out after one has willed it (*cetayitvā karma*)? It is

(i) physical (*kāyakarma*),

(ii) vocal (*vākkarma*) and

(iii) mental (*manaskarma*) action.

These three actions, physical, vocal and mental, are wholesome (*kuśala*), and unwholesome (*akuśala*).

CAB.2.2. ## *10 TYPES OF BAD OR GOOD ACTION*

What is unwholesome (*akuśala*)? There are ten kinds of unwholesome actions:

(i) destruction of life (*prāṇātipāta*),[175]

(ii) theft (*adattādāna*, lit., taking what is not given),

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[169] This is the action of the sense faculties like perception or the reception by the eye of an external object such as a visible form.

[170] Such as support (*ādhāra, āśraya*). The function of earth is to support the objects that are on it. The function of matter (*rūpa*) is to obstruct (*rundhati*) space.

[171] This is the volitional activity of the mind, of the speech and of the body.

[172] Of activities such as making a gold ornament by a goldsmith.

[173] This refers to such things as comprehension (*sākṣātkarma*) of *nirvāṇa* by means of the eightfold noble path.

[174] These are the *dhyāna*s.

[175] de La Vallée Poussin's translation of the word *prāṇātipāta* as 'murder' (Kośa, chap. IV, pp. 46, 153, 163, 186, 188, etc.) is not correct. The term signifies the destruction of no matter what kind of living being, even an insect, and murder is included therein. But murder in particular, which is one of the four pārājikas for a bhikṣu, is expressed, not by the word *prāṇātipāta*, but by the phrase, *manussaviggahaṃ jīvitā voropeyya*, 'to deprive a human being of life'.

(iii) lust (*kāmamithyācāra*, lit., illegitimate sexual relations),

(iv) lying (*mṛṣāvāda*),

(v) slandermongering (*piśunavāk* or *paiśunya*),

(vi) coarse language (*paruṣavāk*),

(vii) idle gossip (*sambhinnapralāpa*),

(viii) excessive greed (*abhidhyā*),

(ix) enmity (*vyāpāda*) and

(x) wrong view (*mithyādṛṣṭi*).[176]

What is wholesome (*kuśala*)? There are ten kinds of wholesome actions:

(i) abstention (*virati*) from destruction of life,

(ii) abstention from theft,

(iii) abstention from adultery,

(iv) abstention from lying,

(v) abstention from slandermongering,

(vi) abstention from coarse language,

(vii) abstention from idle gossip,

(viii) absence of excessive greed (*anabhidhyā*),[177]

(ix) absence of enmity (*avyāpāda*),

(x) right view (*samyakdṛṣṭi*).

Furthermore, destruction of life, etc., has five conditions:

i) object (*vastu*),[178]

ii) intention (*āśaya*),[179]

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[176] The same list of the ten unwholesome and wholesome deeds in the Pali texts. Cf. M. III, p. 45, *Sevitabba-asevitabba-sutta* (no. 114); A V, p. 264; Vsm, p. 684.

[177] Note the word 'abstention' (*virati*) in reference to the first seven unwholesome actions beginning with taking life (*prāṇātipāta*), and this *virati* is included in *śīla* (discipline) which controls physical and verbal actions only. But the last three, beginning with *anabhidhyā* are mental qualities where it is not a case of abstention (*virati*), but absence of excessive greed, etc.

[178] I. e., *prāṇa*, a living being.

[179] I.e., *vadhakacitta*, viollent mind, the intention to kill.

iii) application (*prayoga*),[180]

iv) defilement (*kleśa*)[181] and

v) accomplishment (*niṣṭhāgamana*).[182]

The sūtra mentions volitional action (*cetanākarma*).

What are the volitional actions? They are:

(i) volitional action brought about by the command of another,

(ii) volitional action brought about by the suggestion of another,

(iii) volitional action carried out without understanding good and evil,

(iv) volitional action carried out under the influence of evil roots[183] and

(v) volitional action brought about by wrong views (*viparyāsa*).[184]

Of these five, if either (iv) or (v), i.e., under the influence of evil roots or by wrong views, is committed or acquired, its result will neccessarily be experienced. 'Committed' means produced by behavior; 'acquired' means gathered together by the traces (*vasānā*).

CAB.2.3.

3 TYPES OF DETERMINATE ACTIONS

The actions the results of which are determinate are mentioned in the sūtra.

What are these determinate actions?

(i) Determination of an act by an action,[185]

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[180] I..e., the act itself of killing.

[181] *Rāga, dveṣa, moha*, either together or separately, at the moment of killing.

[182] I.e., the achievement of the act of killing. These five conditions must be fulfilled before an unwholesome action is complete. If one of these five conditions is absent, the unwholesome action will not be complete. For example, let us take the last condition *niṣṭhāgamana*, 'accomplishment', in reference to the unwholesome action of killing. If a person shoots at an animal with the intention of killing it but misses, and as a result the animal escapes, certainly that person commits an unwholesome mental action by producing evil thoughts such as desire, hatred, etc. But the unwholesome action of killing the animal is not complete because there is no *niṣṭhāgamana*, accomplishment of the action, even though all four other conditions are fulfilled. Let us take the first condition, *vastu*, 'object', i.e., living being. If a person shoots a rock in the dark thinking it is an animal and hits the target, the unwholesome action of killing is not complete because the *vastu* (object, a living being) is not there, but that person commits an unwholesome mental action by producing evil thoughts. Let us take *āśaya*, 'intention'. If a person treads underfoot an insect without being aware of it, without intention, and kills it, there is the action of killing, but it is not an unwholesome action because there was no intention (*āśaya*), and consequently no other defilements. This is also the case with the other conditions.

[183] Namely, *lobha, dveṣa, moha*, which are the roots of evil (*akuśalamūla*).

[184] Of these five kinds of action, the first three are weak and the last two are strong.

(ii) determination by experiencing the results[186] and

(iii) determination by circumstances.[187]

CAB.2.4.
3 TYPES OF RESULTS OF THE 10 TYPES OF BAD OR GOOD ACTIONS

1) The **results of the ripening** (*vipākaphala*) of the ten types of unwholesome actions are produced in the three unfortunate destinies (*durgati*): the results of weak, middle and strong are produced in the animal realm (*tiryak*), the hungry ghost realm (*preta*) and the hell realm (*naraka*) respectively.

2) Their **secondary results (*niṣyandaphala*)**, separately and accordingly, are the dangers that threaten the individual who is born as a human and his property.

3) Their **predominant results (*adhipatiphala*)**, separately and accordingly, are the dangers that threaten outer things.[188]

The sūtra says:

1) The results of the ripening (*vipākaphala*) of the ten kinds of wholesome actions are produced amongst those who are born as gods or as humans in the realms of the gods or of humans.

2) Their secondary results (*niṣyandaphala*), separately and in conformity, are the increase of well-being of the individual and the things belonging to him in these spheres.

3) Their predominant results (*adhipatiphala*), separately and in conformity, are the increase of outer things in these spheres.

CAB.2.4.1.
PROJECTING AND COMPLETING ACTION

The results of wholesome and unwholesome actions are produced in the good and bad destinies (*sugati, durgati*) and, as well, by (i) projecting action (*ākṣepa-karma*) and (ii) completing action (*paripūraka-karma*).[189]

i) **What is projecting action?** It is the action by means of which the result of ripening is produced.

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[185] I.e., a certain act in this lifetime becomes necessary or inevitable as a result of a previous action (*karma*).

[186] This refers to numbers (iv) and (v) in the preceding paragraph.

[187] There are three circumstances in which an action can produce its results: 1. during this actual lifetime (*dṛṣṭadharmavedanīyakarma*), 2. during the immediately following lifetime (*upapadyavedanīyakarma*), 3. later in following lives (*aparaparyāyavedanīyakarma*).

[188] For details concerning the results produced separately and accordingly, see *Cullakammavibhaṅga-sutta* (no. 135) in M. Also see Kośa, chap. IV, 186.

[189] *Ākṣepaka-karma* corresponds to *janaka-kamma* in the Pāli Abhidhamma. It is the karma that produces rebirth. This karma helps to develop the conditions in a given situation. If an individual is born into a well-off family, that is the result of an *ākṣepa-karma* (or *janaka-kamma*). The simple fact of being born into such a family does not mean that he acquires all the benefits of this fortunate situation. It is the *paripūraka-karma* (or *upatthambhaka-kamma*) that helps him to get the best part of it.

ii) **What is completing action?** It is the action by means of which, after having been born, on e experiences good and bad results.

One action can project one lifetime (*ātmabhāva*), or several actions can project a lifetime, or several actions can project several lifetimes.

CAB.2.4.2. *THE ORDER OF THE RESULTS OF MATURATION*

A being is accompanied by many actions. In this case, what is the order of results of maturation?

i) First to produce its results is the most serious action;[190]

ii) next, the action that appears at the moment of death;[191]

iii) then, that which was habitually done previously;[192]

iv) finally, that which was done earlier in a past lifetime.[193]

CAB.2.5. *3 TYPES OF ACTION: MERITORIOUS, DEMERITORIOUS, UNCHANGING*

The sūtra says: 'Action is threefold:

(i) meritorious action (*puṇyakarma*),

(ii) demeritorious action (*apuṇyakarma*) and

(iii) unchanging action (*āniñjyakarma*)'.

(i) What is meritorious action? It is wholesome action (*kuśalakarma*) associated with the realm of the sense pleasures (*kāmapratisaṃyukta*).

(ii) What is demeritorious action? It is unwholesome action (*akuśalakarma*).

(iii) What is unchanging action? It is wholesome action associated with the form realm and the formless realm (*rūpārūpyapratisaṃyukta*).

The sūtra says: 'Meritorious, demeritorious and unchanging (*puṇya, apuṇya, āniñjya*) actions are the formations (*saṃskāra*) conditioned by ignorance (*avidyā*).'

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[190] Pradhan's restoration: *audārika-karma*. But very probably *guru-karma*. Cf. Kośa, IX, 297. In Pali also it is *garu-* or *garuka-kamma*.

[191] *Āsanna-* or *maraṇāsanna-kamma* in Pali.

[192] In Pali *ācinnaka-* or *bahula-kamma*.

[193] This refers to *kaṭakka-kamma* in Pali . These four actions produce their results in this order. Serious action has priority over the others. If there is no serious action, then an action which presents itself to the mind at the moment of death produces its results. If no particular action presents itself to the mind at the moment of death, then the action most frequently done produces its results. If none of these three actions has the opportuity of bearing results, then an action done in a past lifetime will produce its results. See Kośa, IX, 297.

Why are meritorious and unchanging actions called formations conditioned by ignorance? Ignorance is twofold:

(i) ignorance of results (*vipāka-avidyā*) and

(ii) ignorance of reality (*tattvārtha-avidyā*).

(i) Ignorance of results produces the demeritorious formations (*apuṇya-saṃskāra*).

(ii) Ignorance of reality produces the meritorious and unchanging formations (*puṇya-āniñjya-saṃskāra*).[194]

- The preparation for the act of killing is carried out by greed, hatred and ignorance,[195] but its accomplishment only by hatred. It is the same for the act of speaking with coarse language (*paruṣavāk*) and for enmity (*vyāpāda*) as for killing.

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[194] This refers to the well-known expression *avidyāpratyayāḥ saṃskārāḥ* 'the formations are conditioned by ignorance', and to many passages in the sūtras. *Puṇyābhisaṃskāra, apuṇyābhisaṃskāra* and *āniñjyābhisaṃskāra* constitute *karmabhava* (existence by karma or action). The Vbh (PTS), p.137 explains *kammabhava*: *Tattha kamatokammabhavo? Puññābhisaṃkhāro apuññābhisaṃkhāro āneñjābhisaṃkhāro. Ayaṃ vuccatikammabhavo. Sabbam pi bhavagāmi kammaṃ kammabhavo*. Thus all action (*karma*), whether good or bad, helps in the continuation of existence and becoming (*bhava*). And all *puṇya-, apuṇya-āniñjya-saṃskāra* that contribute to the continuity of the cycle of existence, are conditioned by ignorance, as explained in the S (PTS) II, pp. 81-82: *Avijjāgato'yaṃ bhikkhave prisapuggalo puññaṃ ce saṃkhāraṃ abhisaṃkharoti puññūpagaṃhoti viññāṇaṃ apuññaṃ ce saṃkhāraṃ……āneñjaṃ ce saṃkhāraṃ abhisaṃkharoti āneñjūpagaṃ hoti viññāṇaṃ*. This construction, the accumulation of good as well as bad, is *saṃskāra* due to ignorance, to the nescience of reality. When one is free of ignorance and one sees reality, one does not acquire *puṇya, apuṇya or āniñjyasamÔkāra*, as is explained in the S II, p. 82: *Yato kho bhikkhave bhikkhuno avijjā pahīnā hoti vijjā uppannā, so avijjāvirāgā vijjuppādā neva puññābhisamkhāraṃ.....na apuññābhisaṃkhāraṃ.....na āneñjābhisaṃkhāraṃ abhisaṃkharoti*. An arhat who is free of ignorance (*avidyā*) and has obtained the knowledge of reality (*vidyā*) is betond duality, beyond good and evil, and does not acquire any karma, even good karma. Thus the Dhp in referring to such a person says: *puññapāpapahīnassa* 'to him who has eliminated merit and demerit' (III, 7 or verse 39); *yo'dha puññañ ca pāpañ ca bāhetvā* ' he who has abandoned merit and demerit' (XIX, 12 or verse 267); *yo'dha puññañ ca pāpañ ca ubho saṅgaṃupaccagā* 'he who has gone beyond the two bonds of merit and demerit' (XXVI, 30 or verse 412). When an arhat does a good act or attains a *dhyāna*, this is only a pure action (*kriyā*), not a karma which produces rebirth or continuation of existence, because he is free of the false idea of a self and of the desire for continuity and for becoming.

Here in our text, two forms of ignorance are distinguished: ignorance of results (*vipāka-avidyā*) which produces *apuṇya* 'demerit', and ignorance of reality (*tattvārtha-avidyā*) which produces *puṇya* and *āniñjya* 'merit' and 'unchanging'. When one is ignorant, ignoring in the moral sense the results of good and bad actions, one is liable to commit bad actions. But when one has the knowledge of good and evil, also in the moral sense, one tries not to commit *apuṇya*, but one tries to acquire *puṇya* and *āniñjya*. Nonetheless, all of this is situated on the moral level of existence and becoming (*bhava*) and here there is still the sense of duality, of good and evil. But when one is free of ignorance and one obtains the knowledge of reality, that is, when one becomes an arhat, one goes beyond duality, beyond good and bad, as we have already seen above in the citations from Dhp.

[195] For example, the act of killing animals for their meat, hides, etc., is provoked by greed; the act of killing an enemy is provoked by hatred; the act of killing animals for sacrifice, by ignorance.

- The preparation for the act of stealing is done by greed, hatred and ignorance, but its accomplishment only by greed. It is the same for adultery and excessive greed as it is for greed.
- The preparation for the act of lying is done by greed, hatred and ignorance, its accomplishment by any one of the three. It is the same for idle gossip (*sambhinnapralāpa*) and slander (*piśunavāk*) as it is for lying.
- The preparation for holding wrong views is carried out by lust (*rāga*), hatred and ignorance, but its accomplishment only by ignorance.

CAB.2.6.

4 TYPES OF ACTION: COMMON, NON-COMMON, STRONG, WEAK

The sūtra mentions

(i) common action (*sādhāraṇakarma*),

(ii) non-common action (*asādhāraṇakarma*),

(iii) strong action (*balavatkarma*) and

(iv) weak action (*durbalakarma*).

(i) What is common action (*sādhāraṇakarma*)? It is action that produces the various transformations in the world receptacle (inanimate world, *bhājanaloka*).[196]

(ii) What is non-common action? It is action that produces transformations in the world of beings (animate world, *sattvaloka*), and also the actions of the beings that mutually control them. It is in reference to the force of this action that the dominant reciprocal condition (*anyonyādhipatipratyaya*) of beings is spoken of. Because of this reciprocal force that dominates beings, this action is also called common action. Therefore the sūtra says: 'It is like the mutual view among beings in relation to one another. The negation of mutual experience is not permitted.'[197]

(iii) What is strong action (*balavatkarma*)? It is unwholesome volitional action in a person whose antidotal qualities (*pratipakṣa*) are strong. An action that should produce results in hell produces results only in the present lifetime (*dṛṣṭadharmavedanīya*) as a result of obstruction by means of the power of antidotal qualities (*pratipakṣabalaviṣkambhaṇa*); an action that should produce results in the present lifetime produces none at all. This action is designated as strong as a result of the power of the antidotal qualities. All wholesome volitional actions are designated as strong as a result of the power of the antidotal qualities. Referring to this type of action, the Blessed One said: 'My noble disciples

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[196] This refers to actions of nature such as the changes in the seasons in the world.

[197] *Sādhārṇakarma* is the action of nature that produces things such as the transformations of the seasons which all the world experiences in common. This does not exist on the volitional level. *Asādhāraṇakarma* is the volitional activity of an individual the results of which are experienced only by this individual and not by others in common. But with regard to individuals, there is also a kind of *sādhāraṇakarma* which is the mutual relationship among the individuals that mutually influences them (*anyonyādhipatipratyaya*).

develop a wholesome mind for unlimited vast actions (*apramāṇavaipulya*); but in regard to constructed and limited actions (*abhisaṃskṛta sapramāṇa*), they do not reject them nor do they retain them, nor do they fall into the category of fabricated and limited actions.' Unwholesome volitional action in a person whose antidotal qualities are weak is also designated as strong.

Futhermore, a volitional action destined to produce results, or one that has not been destroyed, or that is unknown, is also called strong. With that in mind, it is said: All wholesome and unwholesome actions that are destined to producre results and that have not been destroyed by the noble path (*āryamārga*) are designated as strong actions. An unwholesome action associated with the realm of the sense pleasures, an action habitually performed in the past, an action performed opportunely,[198] an action irreversible (*asādhya*)[199] because of its incompatibility with final extinction (*aparinirvāṇadharma*)[200] – all of these actions are strong by nature. A strong action should also be considered in respect to its domain (*kṣetra*, field) and to the mind's determination.[201]

Furthermore, a strong action should be understood according to nine reasons:

(i) its domain (*kṣetra*, field),[202]

(ii) its object (*vastu*),[203]

(iii) its self-nature (*svabhāva*),[204]

(iv) its base (*āśraya*),[205]

(v) attentiveness (*manasikāra*),[206]

(vi) its intention (*āśaya*),[207]

(vii) its assistance (*sahāya*),[208]

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[198] Opportunely: an action performed during youth is considered stronger than an action performed during childhood or old age. Or an action performed during the state of good health is stronger than an action performed during a state of ill health.

[199] I.e., an action that cannot be countered by an antidote.

[200] This refers to the *icchantikas*. Cf. Gokhale, Abhisam , p. 30 or Pradhan, p. 35.

aparinirvāṇadharmakāṇām icchantikāṇām.

[201] Here determination refers to a decision such as the determination to become buddha – *abhisambidhipraṇidhāna*.

[202] I.e., *puṇyakṣetra*, for example, the Sangha because of their great and noble virtues.

[203] I.e., *dānavastu*, things given, the quality and quantity of things given.

[204] For example, *śīla* by its self-nature is stronger than *dāna*, and *bhāvanā* is stronger than *śīla*.

[205] I.e., the person accomplishing the action. Wholesome action in a person who is morally pure is stronger than that in an impure person.

[206] I.e., profound attentiveness, concentration accompanied by devotion to the thing accomplished.

[207] I. e., aspiration for *nirvāṇa*tam

(viii) its frequent practice (*bahulīkāra*),

(ix) its its connetion to many people (*bāhujanya*).[209]

(iv) Weak action (*durbalakarma*) [should be understood] in the opposite sense.

CAB.2.7.

RETRIBUTION VS. THE POSSIBILITY OF THE RELIGIOUS LIFE AND NIRVĀṆA

The Blessed One has said: 'If someone says: "In the way that a person commits and accumulates actions (*karma*), in that same way he experiences the restribution (*vipāka*)", then there is no holy life (*brahmacaryavāsa*) and no possibility of completely destroying and putting an end to suffering. But if it is said: "In the way that a person commits and accumulates actions of which the results must be experienced, in that same way will he experience their appropriate results", then there is a holy life and the possibility to destroy completely and put and end to suffering.'[210]

What is the meaning of these words in the sūtra?

Here the Buddha's intention is to refute wrong notions such as: 'Only wholesome results come from a wholesome action; only unwholesome results come from an unwholesome action; only results that are neither wholesome nor unwholesome come from an action that is neither wholesome nor unwholesome.'

The correct idea may be expressed thus:

1) With regard to a wholesome action: that which must produce a wholesome sensation, the wholesome results are recognized; that which must produce an unwholesome sensation, the unwholesome results are recognized; that which must produce a sensation that is neither wholesome nor unwholesome, the results that are neither wholesome nor unwholesome are recognized.

2) With regard to an unwholesome action: that which must produce a wholesome sensation, the wholesome results are recognized; that which must produce an unwholesome sensation, the unwholesome results are recognized; that which must produce a sensation that is neither wholesome nor unwholesome, the results that are neither wholesome nor unwholesome are recognized.

3) With regard to an action that is neither wholesome nor unwholesome: that which must produce a sensation that is wholesome, the wholesome results are recognized; that which must produce an unwholesome sensation, the unwholesome results are recognized; that which must produce sensations

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[208] I.e., a wholesome action carried out by mutual aid.

[209] I.e., the well-being of many. Cf. the expression well-known in the sūtras: *bahujanahitāya bahujanasukhāy*a, 'for the well-being of many, the happiness of many'.

[210] This quotation is from A I, pp. 249, 253. *Yo kho bhikkhave evaṃ vadeyya: 'Yathā yathā'yaṃ purisokammam karoti tathā tathā paṭisaṃvediyatīti', evaṃ santam bhikkhave brahmacariyavāso na hoti okāso na paññāyati sammā dukkhassa antakiriyāya. Yo ca kho bhikkhave evaṃ vadeyya: 'Yathā vedaniyaṃ ayaṃ puriso kammaṃ karoti tathā tathā'ssa vipākaṃ paṭisaṃvedayatīti, evaṃ santaṃ bhikkhave barnacariyavāso hoyi okāso paññāyati sammā dukkhassa antakiriyāya.*

that are neither wholesome nor unwholesome, the results that are neither wholesome nor unwholesome are recognized.

This is the meaning of these words in the sūtra.

CAB.2.8. ## *3 TYPES OF ACTION: DISCIPLINED, UNDISCIPLINED, NEITHER-DISCIPLINED-NOR UNDISCIPLINED*

Furthermore, the division of action (*karmaprabedha*) is threefold:

1) disciplined action (*saṃvarakarma*),
2) undisciplined action (*asaṃvarakarma*) and
3) action that is neither disciplined nor undisciplined (*naivasaṃvaranāsaṃvarakarma*).

CAB.2.8.1. ## *DISCIPLINED ACTION: 3 TYPES*

What is disciplined action (*saṃvarakarma*)? It is action contained

1) in the Code of Discipline (*pratimokṣa-saṃvara*),
2) in the discipline of meditation (*dhyānasaṃvara*) and
3) in the discipline of the pure supramundane state (*anāsravasaṃvara*).

CAB.2.8.1.a. ## *THE CODE OF DISCIPLINE*

What is the action (*karma*) included in the discipline according to the Code of Discipline (*prātimokṣa*)? These are the seven disciplines of those who have joined the Community (Saṅgha).[211] Furthermore, there are eight kinds of disciplines:

(1) the discipline of the monk (*bhikṣusaṃvara*),
(2) the discipline of the nun (*bhikṣuṇīsaṃvara*),
(3) the discipline of those in training (*śikṣamāṇasaṃvara*),
(4) the discipline of the novice (*śramaṇerasaṃvara*),
(5) the discipline of the novice nun (*śrāmaṇeriṃvara*)
(6) the discipline of the male lay disciple (*upāsakāsaṃvara*),
(7) the discipline of the female lay disciple (*upāsikāsaṃvara*)

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[211] The Tibetan version gives eight disciplines, which is probably an error of confusion with the eight disciplines which follow. But these eight disciplines have no connection with the *Prātimokṣa* (Pali, *Pātimokkha*) which has only seven kinds of disciplines or restrictions: 1. *pārājika*, 2. s*aṅghādisesa*, 3. *aniyata*, 4. *nissaggiya-pācittiya*, 5. *pācittiya*, 6. *pātidesanīya*, 7. *sekhiya*.

The Sūtrālaṅkāra, pg. 55 (commentary on XI, 8) mentions five categories of *āpatti* 'transgressions'. In that case the *aniyata* and *nissaggiya-pācittiya* should be omitted. See also Lévy's translation, p. 100, note 1.

(8) the fasting discipline (*upavāsasaṃvara*).

1-5) To what kind of person is the monastic (*pravrajita*) discipline prescribed? To the person who follows a life of abstention from bad conduct and the sense pleasures.[212]

6-7) To what kind of person is the lay discipline of men and women prescribed? To the person who follows a life of abstention from bad conduct but not abstention from the sense pleasures.[213]

8) To what kind of person the discipline of fasting prescribed? To the person who does not follow a life of abstention from bad conduct or abstention from the sense pleasures.[214]

In the case of certain lay disciples who stay in a monastic institution (*śikṣāsthāna*), their discipline is called accompaniment (*samanavāgama*); the discipline of a lay disciple is called non-accompaniment (*asamanavāgama*), and the said accompaniment is also called danger to morality (*śīlavipatti*), as in the case of hermaphrodites and eunuchs.

Is the discipline of the lay disciple refused to eunuchs? No, the discipline of a lay disciple is not refused to them; only the station in life of a lay disciple is refused to them because it is not suitable for them to associate with the monastics of the community of monks and nuns or to serve them.

There are five kinds of eunuchs:

(i) eunuch by birth (*jātipaṇḍaka*),

(ii) jealous eunuch (*īrṣyāpaṇḍaka*),

(iii) fourteen-day eunuch (*pakṣapaṇḍaka*),

(iv) wet eunuch (*āsecanakapaṇḍaka*) and

(v) eunuch of effort (*āpatpaṇḍaka*).[215]

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[212] This refers to the disicipline according to the *Vinaya*.

[213] This refers to the five usual lay precepts: 1. abstention from destroying life, 2. from stealing, 3. from having illicit sexual relations, 4. from lying, 5. from taking intoxicating liquors.

[214] This refers to the eight precepts (*upavasathaśīla*) that are observed by lay people on the days of the full moon, the new moon, the first quarter and the last quarter. The eight precepts are to abstain 1. from taking life, 2. from stealing, 3. from having sexual relations (even licit), 4. from lying, 5. from taking intoxicating liquors, 6. from eating after the mid-day meal, 7. from amusing oneself by dancing, singing, music, and other diversions, and from adorning oneself with garlands, perfumes, etc., 8. from using luxurious beds and seats.

[215] These five types correspond respectively to 1. *napuṃsakapaṇḍaka*, 2. *usūyapaṇḍaka*, 3. *pakkhapaṇḍaka*, 4. *āsittapaṇḍaka*, 5. *opakkamikapaṇḍaka*, as described in the *Samantapāsādikā*, Commentary on the Vinaya (Colombo, ed. III, 1900, pg 187). According to the explanation in the Commentary, the *napuṃsakapaṇḍaka* is born a hermaphrodite, impotent or without distinct sexual organs (*abhāva*). The *usūyapaṇḍaka* is a person whose sexual appetite is satisfied by jealousy (excitement) when he sees the sexual union of others. The *pakkhapaṇḍaka* is a person who becomes a eunuch during the fourteen dark days (*kālapakkha*), i.e., during two weeks from the full moon to the new moon, and who obtains sexual satisfaction during the fourteen light days (*juṇhapakkha*), i.e. during the two weeks

CAB.2.8.1.b. *THE DISCIPLINE OF MEDITATION*

What is the action (*karma*) included in the discipline of meditation (*dhyāna-saṃvara*)? It is the abstention (*virati*) of a person free of the desire of the sense pleasures when the seeds of his defilements derived from immorality have been cut: it is the abstention in a person free of lust (*vitarāga*) in the stages of the first, second and third absorptions (*dhyāna*). This is called the physical and verbal action (*kāyavākkarma*) included in the discipline of absorption.

CAB.2.8.1.c. *THE DISCIPLINE OF THE PURE REALM*

What is action included in the discipline of the pure (*anāsrava*) realm? It is the pure abstention (*anāsravavirati*) obtained by means of insight of the Truth by the power of the attentiveness of the pure realm. This is called the action contained in the pure realm.

CAB.2.8.2. *UNDISCIPLINED ACTION*

What is undisciplined action (*asaṃvara*)**?** It is a course defined by birth or by the choice of certain activities. Who are these undisciplined ones**?** They are the killers of sheep (*aurabhrika*), the killers of chickens (*kaukkuṭika*), the killers of pigs (*śaukarika*), the killers of birds (*śākunika*), fishermen (*mātsyika*), hunters (*lubdhaka*), the hunters of deer (*vāgurika*), bandits (*cora*), executioners (*ghātaka*), cow-stealers (*gobandhaka*), elephant-stealers (*nāga-* or *hastibandhaka*), governors (*māṇḍalika*),[216] snake charmers (*nāgamaṇḍalika*), jailers (*kārāgārika*), spies (*śūchaka*), those who inflict pain (torturers) (*upaghātaka*), etc.[217]

CAB.2.8.3. *ACTION THAT IS NEITHER DISCIPLINED NOR UNDISCIPLINED*

What is action included in neither discipline nor non-discipline (*naivasaṃvaranāsaṃvara*)? It is conduct that is neither disciplined nor undisciplined. These are [ordinary] actions, wholesome or unwholesome (*kuśalākuśalakarma*).

CAB.2.9. *3 TYPES OF ACTION: PRODUCING A PLEASANT, UNPLEASANT AND NEITHER PLEASANT NOR UNPLEASANT SENSATION*

Furthermore, action is threefold:

(i) action that produces a pleasant sensation (*sukhavedanīyakarma*),

(ii) action that produces an unpleasant sensation (*duḥkhavedanīyakarma*) and

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between the new moon and the full moon. The *āsittapaṇḍaka* is a eunuch whose sexual appetite is satisfied when he takes the male sex organ of another into his mouth and when the latter emits semen into his mouth. (The *Kāmasūtra* of Vatsyāyana, ed. La Fontaine d'Or, Paris, pp. 85-87, gives a detailed description of this type of eunuch.) The *opakkhamikapaṇḍaka* is a person who emits semen by means of some sort of effort or device.

[216] Kings, high ministers, judges, procurers, etc. can be included in this category. See Kośa, IV, 91.

[217] Cf the list in A III, p. 383: *orabhikā sūkarikā sākuṇikā māgavikā luddā macchaghātakā corā coraghātakā bandhanāgārikā.*

(iii) action that produces a sensation that is neither pleasant nor unpleasant (*aduḥkhāsukhavedanīyakarma*).

(i) What is action that produces a pleasant sensation? It is any wholesome action (*kuśalakarma*) from the realm of the sense pleasures (*kāmavacara*) up to the third absorption (*dhyāna*).[218]

(ii) What is action that produces an unpleasant sensation? It is unwholesome action (*akuśalakarma*).

(iii) What is action that produces a sensation that is neither pleasant nor unpleasant? It is any action carried out above the third absorption (*dhyāna*).

CAB.2.10.

3 TYPES OF ACTION: PRODUCES RESULTS IN THE PRESENT LIFETIME, ETC.

Furthermore, action (*karma*) is threefold:

(1) action that produces results in the present lifetime (*dṛṣṭadharmavedanīyakarma*),[219]

(2) action that produces results in the following rebirth (*upapadyavedanīyakarma*) and

(3) action that produces results in successive rebirths later than that (*aparaparyāyavedanīyakarma*).

(1) What is action that produces results in the present lifetime? It is action the results of which ripen in this very life. It consists of either harming or serving a person who has come out of the absorption on univeral loving-kindness (*maitrīsamāpatti*). As in regard to a person who has come out of the absorption on universal loving-kindness, so also in regard to a person who has come out of the absorption called 'free of battle' (*araṇsamāpatti*), or the absorption of cessation (*nirodhasamāpatti*), or the fruition of the state of stream-enterer (*srotāpattiphala*), or the frution of the state of arhat (*arhattvaphala*).[220]

Furthermore, an individual who carries out a wholesome (*kuśala*) or unwholesome (*akuśala*) action with regard to the Saṅgha headed by the Buddha (*buddhapramukhasaṅgha*) will also experience the results in this very lifetime. Others who carry out wholesome or unwholesome actions can experience their results in the present lifetime according to the intensity of their intention.

(2) What is action that produces results in the next lifetime (*upapadyavedanīya-karma*)? It is action the results of which will ripen in the next lifetime as, for example, the five actions of immediate effect

[218] The fourth *dhyāna* of the *rūpadhātu* and the four *dhyāna*s of the *arūpadhātu* are not included because they are free of both pleasant and unpleasant sensations.

[219] *Dṛṣṭadharma* lit. means ' visible things', i.e., 'the visible order of things'. Hence 'this world' or 'the present lifetime'. *Dṛṣṭadharma* also has the sense of 'having seen the Truth' in the expresssion *diṭṭhadhammo pattadhammo viditadhammo*… in the suttas.

[220] If someone harms or serves (such as giving alms to) such a holy person when he comes out of an absorption (*samāpatti*), that individual will experience the results of his action in this very lifetime.

(*ānantaryakarma*).[221] Furthermore, any other wholesome or unwholesome action the results of which will ripen in the next lifetime is called action producing results in the next lifetime.

(3) What is action that produces results in successive rebirths later than that (*aparaparyāyavedanīyakarma*)? It is action the results of which will ripen in rebirths that will follow the immediately following rebirth. It is called action that produces results in successive rebirths later than the next one.

CAB.2.11. ### *4 TYPES OF ACTION: BLACK, WHITE, BLACK AND WHITE, NEITHER*

Furthermore, action (*karma*) is fourfold:

(1) action that is black and that produces black results (*kṛṣṇaṃ kṛṣṇavipākaṃ karma*),

(2) action that is white and that produces white results (*śuklaṃ śuklavipākaṃ karma*),

(3) action that is black and white and that produces black and white results (*kṛṣṇaśuklaṃ kṛṣṇaśukla-vipākaṃ karma*) and

(4) action that produces neither black results nor white results (*akṛṣṇāśuklavipākaṃ karma*) and that leads to the destruction of action (*karmakṣaya*).

(*1*) What is action that is black and that produces black results? It is unwholesome action (*akuśalakarma*).

(*2*) What is action that is white and that produces white results? It is the wholesome actions of the three realms (*traidhātuka kuśalakarma*).[222]

(*3*) What is action that is black and white and that produces black and white results? It is action of the realm of sense pleasures (*kāmapratisaṃyukta*) that is black in intention (*āśaya*) but white in its means (*prayoga*), or action that is black in its means but white in intention.

(*4*) What is action that produces neither black nor white results and that leads to the destruction of action? It is pure action (*anāsravakarma*) in the path of application (*prayogamarga*) and in the immediate path (*ānantaryamarga*).[223]

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[221] These are the five extremely heinous actions which are destined to produce their results in the immediately following lifetime, namely: matricide (*mātughāta*), patricide (*pitughāta*), murdering a saint (*arahantaghāta*), wounding (lit. spilling the blood of) the Buddha with a hateful mind (*lohituppāda*), and schism in the community (*saṅghbheda*). A person who commits one of these five heinous crimes is described as destined to hell (*āpāyika, nerayika*) and it is impossible to counteract (*ateckiccha*, lit. incurable) his action. A III, p. 146. See also Kośa, IV, 201..

[222] Three realms: *kāmadhātu, rūpadhātu* and *arūpyadhātu*.

[223] Cf. *Atthi bhikkhave kammaṃ kaṇhaṃ kaṇhavipākaṃ, atthi bhikkhave kammaṃ sukkaṃ sukkhavipākaṃ, atthi bhikkhave kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ, atthi bhikkhave kammaṃ akaṇhaṃ asukkaṃ akaṇhāsukkhavipākaṃ kammaṃ kammakkhayāya saṃvattati* (A II, p. 230).

These four types of karma are explained in M I, p. 389; A II, p. 230. See also Kośa, chap. IV, p. 128.

CAB.2.12. ## *ACTIONS OF PURIFICATION AND SILENCE*

The explanation concerning actions of purification and of silence (*śauceya-mauneyakarma*) that are impure because of deceit should be understood in a comparable way as referring generally to obstructions which have the appearance of contributing to pure actions (*anāsravakarma*).[224]

CAB.2.13. ## *GIVING*

Moreover, generosity (*dāna*) is a purificatory action (*śauceyakarma*).

What is the act of generosity (*dānakarma*)? It ahould be considered according to

(i) its base (*nidāna*),

(ii) its arising (*utthāna*),

(iii) ts objects (*pradeśa*, *vastu*) and

(iv) its nature (*svabhāva*).

(i) Its base is absence of lust (*alobha*), absence of hatred (*adveṣa*) and absence of delusion (*amoha*), which are the wholesome roots (*kuśalamūla*).

(ii) Its arising comprises the same things (i.e. *alobha, adveṣa, amoha*) associated with the will (*cetanā*).

(iii) Its objects are the things that should be given (*deyavastu*).

(iv) Its nature means the physical, verbal and mental actions at the moment of accomplishing generosity.

What is the accomplishment of generosity (*dānasampat*)? It should be understood that generosity may be accomplished in proportion to its frequency (*abhīkṣṇadāna*), its impartiality (*apakṣapātadāna*) and the

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Pradhan restores the last phrase as *akṛṣṇāśuklavipākaṃ vyāmiśraṃ karma*. But insertion of the word *vyāmiśra* 'mixture' is not attested by the Chinese version nor by the Pali texts mentioned above. Also doctrinally the word *vyāmiśra,* 'mixture', is not applicable to the *akṛṣṇāśuklakarma* because it is *anāsrava*, 'pure'. Pradhan does not restore the phrase 'that leads to the destruction of actions' (*karmakṣaya*). The Pali texts cited above also say *kammaṃ kammakkhayāya saṃvattati* 'this action leads to the destruction of actions'. Kośa kārikā, IV, 60 says *tatkṣāya nirāsravam* 'pure action leads to the destruction of actions'.

For *prayogamārga* and *ānantaryamārga* see Kośa, chap. VI, pp. 277, 278.

[224] This refers to traditional Brahmanic views about the holiness of so-called sacred ablutions (*snāna*) and the observance of silence (*mauna*). In the *Vatthūpama-sutta* (no. 7) of the M, the Buddha ridicules the Brahmanic idea of washing away one's sins in the sacred waters of the Bāhukā, Sarasvati, Gayā, Prayāga, etc. (M, I, p. 39). The Brahmanic doctrine establishes many outer observances and ceremonies for spiritual purification, but the Buddha teaches that these things cannot purify a morally impure individual, but that person must be purified by abstaining from evil actions and by practicing pure actions of body, speech and mind – *kāyena soceyyaṃ vācāya soceyyaṃ manasā soceyyaṃ* (A V, p. 266). See also *Āmagandha-sutta,* Sn. II 2; Dhp X (verse 141), XXVI 11, 12, (Verses 393, 394). The Buddha also discredits the Brahmanic notion of silence (*mauna*) as means of purification. Dhp, XIX 13 (verse 268) says: *na monena muni hoti mūḷharūpo avidassu* 'an ignorant fool does not become wise by silence'. But *ariyo tuṇhībhāvo* 'noble silence' is advised. See A IV, p. 359; S II, p. 273; also Kośa, IV, p.135.

fulfillment of a vow (*icchhāparipūraṇadāna*). Moreover, generosity may be accomplished in proportion to its disinterestedness (*aniśrita*),[225] its complete purity,[226] its utmost joy,[227] its frequency, its field (*kṣetra*),[228] and its proper distribution of new and old things.[229]

What is accomplishment in regard to the things that should be given (*deyasampat*)? It is that which comprises things acquired without oppressing others, things acquired without causing harm to others, clean and immaculate things, pure things, and things acquired legitimately.

CAB.2.14.

HOW A MONK BECOMES VIRTUOUS, ETC.

It is said in the sūtra:[230] ' A monk, (1) virtuous (*śīlamabavāgata* or *śīlavat*), (2) disciplined according to the Code of Discipline (*prātimokṣasaṃvara-saṃvṛta*), (3) endowed with good conduct (*ācāragocarasampanna*), (4) seeing great danger in even a small transgression (*aṇumātreṣvavadyeṣu mahābhayadarśin*), (5) practices according to the precepts (*śikṣate śikṣāpadeṣu*).'

1) **How does one become virtuous (*śīlavat*)?** By observing the pure virtues (*viśuddhaśīla*).

2) **How does one become disciplined according to the Code of Discipline (*prātimokṣasaṃvarasaṃvṛta*)?** By observing the virtues leading to emancipation (*nairyāṇikaśīla*).

3) **How does one become endowed with good conduct (*ācāragocara-sampanna*)?** By conforming to the pure virtues (*viśuddhaśīla*) of those who are venerated.

4) **How does one see great danger in even a small transgression (*aṇumātreṣvavadyeṣu mahābhayadarśin*)?** By exerting oneself in the virtues with great respect.

5) **How does one practice according to the precepts (*śikṣate śikṣapadeṣu*)?** By exerting oneself in the virtues recommended by the precepts.

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[225] I.e. free of *lobha, dveṣa, moha*.

[226] I.e. purity on the side of the giver of the gift (*dāyaka*) as well as on the side of the receiver (*pratigrāhaka*). When the giver is morally pure and the receiver impure, then the purity exists only on the part of the donor; when the donor is morally impure but the receiver is pure, then the purity exists only on the part of the receiver; when both donor and receiver are morally impure, the impurity exists on both parts; when donor and receiver are both morally pure, then the purity is complete. See M III, p. 256.

[227] A gift may be made without joy, with some resentment, some displeasure of the mind (*appasannacitta*), but that which is praiseworthy is generosity carried out with a joyful heart, with pleasure of the mind (*suppasannacitta*). See ibid, p. 257

[228] For this classification, see *Dakkhiṇāvibhanga-sutta* (no. 142) in M III, p.254. Also A IV, p. 237 and Kośa IV, 236.

[229] Cf. A III, p. 41: *yāni tāni navasassāni navaphalāni tāni paṭhamaṃ sīlavantesu patiṭṭhāpeti*.

[230] D I, 250, III, 285: *….bhikkhu sīlavā hoti pātimokkha saṃvarasaṃvuto viharati ācāragocarasampanno anumattesu vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu.*

CAB.2.15.

HOW TO PRACTICE BODILY AND VOCAL CONDUCT

Now, on the subject of what the Buddha taught concerning morality (*śīla*) in the sūtras by words such as 'one is disciplined in one's body:'[231]

(1) **How can one be disciplined in body and speech?** By having attentiveness (awareness) (*samprajanya*).

(2) **How can one be endowed with physical and vocal accomplishment?** By putting an end to transgressions (*āpatti*) and non-transgressions (*anāpatti*).

(3) **How can one have pure physical and vocal conduct?** By following the right path without any regret (*avipratisāra*) until attaining absorption (*samādhilābha*).

(4) **How can one have wholesome physical and vocal conduct (*kuśalamudācāra*)?** By going beyond defiled thoughts (*kliṣṭavitarka*).

(5) **How can one have physical and vocal conduct that is blameless (*anavadya*)?** By avoiding false aspirations (*mithyāpraṇidhi*) and by developing the holy life (*brahmacarya*).

(6) **How can one have physical and vocal conduct that is without ill-will (*avyābadhya*)?** By not looking down on others and living in harmony.

(7) **How can one have harmonious (*ānulomi*) physical and vocal conduct?** By always turning toward the attainment of nirvāṇa.

(8) **How can one have decorous (*anucchavika*) physical and vocal conduct?** By concealing one's wholesome (*kuśala*) actions while revealing one's unwholesome (*akuśala*) actions.

(9) **How can one have physical and vocal action serving as means (*aupayika*)?** By accepting the holy life (*brahmacarya*).

(10) **How can one have appropriate (*pratirūpa*) physical and vocal action?** By being humble in regard to one's own preceptors (*guru* or *ācārya*) and in regard to those who occupy the position of preceptor.

(11) **How can one have respectful (*pradakṣiṇa*) physical and vocal conduct?** By accepting advice respectfully.

(12) **How can one have physical and vocal conduct that is free from affliction (*atapta*)?** By rejecting severe penitences (*kaṣṭatapas*) and inferior tendencies (*hīnādhimukti*).

(13) **How can one have physical and vocal conduct that is free from regret (*atanutāpya*)?** By not regretting the wealth and activities that have been abandoned.

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[231] Cf. *kāyena saṃvuto siyā*, etc. Dhp XVII, 11, 12, 13 (or verses 231, 232, 233); *kāyena saṃvaro sādhu*, ibid. XXV, 2 (or verse 361).

(14) **How can one have physical and vocal conduct that is free from repentance (*avipratisāri*)?** By being content with little and by not feeling repentant.

CAB.2.16.
WHY DO SENTIENT BEINGS HAVE THEIR OWN ACTION AS THEIR BELONGING

The Blessed One has said: '(i) Beings have their own actions as their belongings (*karmasvaka*), (ii) they are the heirs of their own actions (*karmadāyaka*), (iii) they have their actions as womb (*karmayoni*), (iv) they have their actions as refuge (*karmapratiśaraṇa*)'. (v-vi) Action (*karma*) separates all beings into high and low, inferior and superior states.'[232]

i) **Why do beings have their own actions as their belongings?** Because they experience the results of the actions done by themselves.

ii) **Why do they become the heirs of their actions?** Because by experiencing the actions done by themselves, they obtain wholesome or unwholesome actions (*kuśalākuśalakarma*) as their reciprocal heritage.

iii) **Why do they have their actions as womb?** Because beings are not born without cause (*ahetu*) nor by an irregular cause (*viṣamahetu*).

iv) **Why do they have their actions as refuge?** Because they are connected to counteracting actions (antidotes) (*pratipakṣakarma*) and superior actions.

v) **Why do beings become higher and lower as a result of their actions?** Because they obtain different individualities (*ātmabhāvaprabedha*) in good and bad destinies (*sugatidurgati*) because of tbeir actions.

vi) **Why do they become inferior and superior as a result of their actions?** Because beings have different good and bad qualities.

CAB.2.17.
CONCEIVABILITY AND INCONCEIVABILITY OF THE MATURATION OF ACTIONS

The Blessed One has said that the maturation (result) of the actions (*karmavipāka*) of beings is inconceivable (*acintya*).[233]

Which ripening of action is conceivable and which is inconceivable?

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[232] Cf. M III, p. 203: *kammassakā māṇava, sattā kammadāyādā kammayoni kammabandhu kammapaṭisaraṇā. Kammaṃ satte vibhajati yadidaṃ hīnappaṇītatāya.* Also M I, P. 390, A III, p. 72.

[233] Cf. *Kammavipāko bhikkhave acinteyyo*. There are four inconceivable things (*acinteyyāni*): 1. the ability (power) of the buddhas (*buddhavisaya*), 2. the power of meditative absorption (*jhānavisaya*), 3. the maturation of actions (*kammavipāka*), 4. the notion of the universe (*lokacintā*). A II, p. 80.

For a wholesome action (*kuśalakarma*), the desirable ripening (*iṣṭavipāka*) in the god or human destinies is conceivable (*cintya*). For an unwholesome action (*akuśalakarma*), the undesirable ripening (*aniṣṭavipāka*) in the three lower and evil (*hīnādurgati*)[234] destinies is conceivable.

(1) If different maturations (results) in the individuality (*ātmabhāva*) of a being come from a certain action, that is inconceivable.

(2) This same wholesome or unwholesome action is inconceivable in its details such as place, object, cause, method of maturation.

(3) An action that produces diversity in the varied external objects is inconceivable.[235]

(4) An action associated with precious stones (*maṇi*), with spells (*mantra*), with medicinal herbs (*auṣadi*), with hand-mudras (*muṣṭiyoga*) is inconceivable.[236]

(5) The miraculous activities of mystics (*yogi*) are inconceivable.

(6) Actions performed by bodhisattvas by means of the power of their mastery (*vaśitā*) are inconceivable. These masteries are:

(i) mastery over duration of life (*āyurvaśitā*),

(ii) mastery of mind (*cittavaśitā* or *cetovaśitā*),

(iii) mastery of the necessities (*pariṣkāravaśitā*),

(iv) mastery of activity (*karmavaśitā*),

(v) mastery of birth (*upapattivaśitā*),

(vi) mastery of propensity (*adhimuktivaśitā*),

(vii) mastery of aspiration (*praṇidhānavaśitā*),

(viii) mastery of miraculous powers (*ṛddhivaśitā*),

(ix) mastery of knowledge (*jñānavaśitā*) and

(x) mastery of the Dharma (*dharmavaśitā*).

Thus an action carried out by a bodhisattva mahāsattva by means of his power of such masteries is inconceivable.

(7) The activity that accomplishes the work of all the Buddhas (*buddhakṛtyānuṣṭāna*) is inconceivable.[237]

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[234] The three lower and evil destinies: 1. *naraka* (hell), 2. *tiryak* (animal realm), 3. *preta* (hungry ghost realm).

[235] As, for example, the differernt colors in various flowers produced by the sun.

[236] This refers to the efficacy of special precious stones, mantra spells, medicinal herbs, magical offering rituals, etc. in various sicknesses, snake bites, etc. These things are still practiced nowadays in India.

CAB.3. *THE FOUR GENERAL CHARACTERISITCS OF THE TRUTH OF THE ORIGIN*

Thus, in brief, the Truth of the origin (*samudayasatya*) is fourfold according to the classification of its characteristics (*lakṣaṇa*):

1) characteristic of cause (*hetulakṣaṇa*),
2) characteristic of origin (*samudayalakṣaṇa*),
3) characteristic of source (*prabhavalakṣaṇa*) and
4) characteristic of condition (*pratyayalakṣaṇa*).

1) What is its characteristic of cause? It should be understood as the reason (*kāraṇa*) that brings (*āhāraka*) the traces of re-existence (*punarbhavāsanā*).

2) What is its characteristic of origin? It should be undersood as the reason (*kāraṇa*) for the rebirth in the different types of those beings who have accumulated traces (*vāsanā*).

3) What is its characteristic of source? It should be understood as the reason that produces the differences of the numberless individual series (*santāna*).

4) What is its characteristic of condition? It should be understood as the reason that makes each being take on and abandon his state.[238]

[237] In this list of inconceivables (*achintya*) (1) and (2) may be included in *kammavipāka*, (3) and (4) in *lokacintā*, (5) and (6) in *jhānavisaya*, and (7) in *buddhavisaya*. See above, p. [ ], note 2.

[238] To obtain his present and future state and abandon his past state.

CAC.

THIRD SECTION: NIRODHASATYA

3. What is the Truth of cessation (*nirodhasatya*)?

The Truth of cessation should be understood according to:

1) its characteristic (*lakṣaṇa*),
2) its depth (*gāmbhīrya*),
3) its conventional meaning (*saṃvṛti*),
4) its absolute meaning (*paramārtha*),
5) its incomplete state (*aparipūri*),
6) its complete state (*paripūri*),
7) its unembellished state (*nirlaṃkāra*),
8) its embellished state (*sālaṃkāra*),
9) its residue (*śeṣa*),
10) its absence of residue (*aśeṣa*),
11) its supreme state (*agra*) and
12) its synonyms (*paryāya*).

CAC.1.

ITS CHARACTERISTIC (LAKṢAṆA)

1) What is its characteristic (*lakṣaṇa*)? It is (i) the non-appearance (*anutpāda*) of defilements (*kleśa*) in the noble path (*āryamārga*) of suchness (*tathatā*); it is (ii) the support of cessation (*nirodhāśraya*), or that which gives cessation (*nirodhaka*), or (iii) the very nature of cessation (*nirodhasvabhāva*). This is the characteristic of cessation.

The Blessed One has said: 'It is the definitive cessation without residue of name-and-form (*nāmarūpa*) in relation to the spheres (*āyatana*) of the eye, ear, nose, tongue, body and mental organs.'[239]

It is also said: 'Its sphere (*tadāyatana*) should be understood as the sphere where the eye ceases and where the perception of visible forms (*rūpasaṃjñā*) is detached, and so on up to … where the mental organ ceases and where the perception of mental objects (*dharmasaṃjñā*) is detached.'

In this way, there is manifestation of objects (*ālambana*) and cessation of impure things (*sāsravadharma*) in suchness (*tathatā*) beyond objects.[240] This is the characteristic of cessation.

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[239] Cf. *ettha nāmañ ca rūpañca asesaṃ uparujjhati*. D I, p. 223.

[240] According to the Tibetan version: In this way, there is cessation of objects, impure things, in suchness.

CAC.2. ## *ITS DEPTH (GĀMBHĪRYA)*

2) What is its depth (*gāmbhīrya*)? It is cessation by the pacification of the conditioned (*saṃskāra-upaśama*).[241]

By such pacification, the cessation of these conditioned things (*saṃskāranirodha*)

- should not be called 'something other' (*anya*) [i.e. different from itself (???)],
- nor should it be called 'non-other' (*ananya*) [i.e., the same as itself (???)]; it should not be called 'both other and non-other' (*anya-ananya*),
- nor should it be called 'neither other nor non-other' (*naivānya-nānanya*).

Why? Because it is beyond elaborations (*niṣprapañca*).[242] In this case, when there is elaboration, cessation cannot be conceived of because it cannot be thought of by means of the path, by means of logic, or by means of what is wholesome.

The Blessed One has said: "To say of exhaustion, of detachment, of cessation, of pacification, of disappearance, etc., of these six spheres of contact (*ṣaṇṇām āyatanānām*): 'this is another (*anya*) or not-other (*ananya*) thing, or another and not-other (*anya-ananya*) thing, or a neither other nor not-other (*naivānya-nānanya*) thing', would cause elaboration in regard to what is beyond elaboration.

When there is cessation, cutting off of the six spheres, then there is the stopping of elaborations."

CAC.3. ## *ITS CONVENTIONAL MEANING (SAṂVṚTI)*

3) What is *nirodha* from the conventional point of view (*saṃvṛti*)? It is cessation obtained by suppression of the seeds (*bījanigraha*) by means of the worldly paths (*laukikamārga*). The Blessed One called this 'partial nirvāṇa' (*tadāṃśikanirvāṇa*).

CAC.4. ## *ITS ABSOLUTE MEANING (PARAMĀRTHA),*

4) What is it in the absolute sense (*paramārtha*)? It is cessation obtained by complete eradication of the seeds (*bījanirmūlana*) by means of noble wisdom (*āryaprajñā*).

CAC.5. ## *ITS INCOMPLETE STATE (APARIPŪRI),*

5) What is its incomplete state (*aparipūri*)? It is cessation obtained by those who are in the course of training (*śaikṣa*), e.g., the fruition of stream-entry (*srotāpattiphala*), or the fruition of once-returner (*sakṛdāgāmiphala*), or the fruition of non-returner (*anāgāmiphala*).

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[241] Cf. *Aniccā vata saṃkhāra….tesaṃ vupasamo sukho*. D II, p. 157; S I. p. 158.

[242] The term *prapañca*, Pali *papañca*, has many meanings. In this context the most appropriate meaning seems to be 'elaboration'. Cf. the term *atarkāvachara*, Pali *atakkāvacara*, 'beyond logic' in reference to *nirvāṇa*.

CAC.6. ## *ITS COMPLETE STATE (PARIPŪRI)*

6) What is its complete state (*paripūri*)? It is cessation obtained by those who are no longer in the course of training (*aśaikṣa*), the fruition of arhat (*arhatvaphala*).

CAC.7. ## *ITS UNEMBELLISHED STATE (NIRLAṂKĀRA),*

7) What is it as not being embellished (*niralaṃkāra*)? It is cessation obtained by the arhats who have been liberated by wisdom (*prajñāvimukta*).[243]

CAC.8. ## *ITS EMBELLISHED STATE (SĀLAṂKĀRA*

8) What is it as having embellishment (*sālaṃkāra*)? It is the cessation obtained by the arhats who have been liberated on both sides (*ubhayatobhāgavimukta*)[244] and who possess the three knowledges (*trividyā*)[245] and six higher knowledges (*ṣaḍabhijñā*).[246]

CAC.9. ## *ITS RESIDUE (ŚEṢA),*

9) What is it in terms of having residues (*śeṣa*)? It is cessation with substratum (*sopadhiśeṣanirodha*).[247]

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[243] *Prajñāvimukta* are those who have attained *nirvāṇa* by the wisdom corresponding to *suddhavipassanāyānika*, those who have attained *nirvāṇa* by simple insight as mentioned in Vsm, p. 588. They attain *nirvāṇa* by wisdom, by meditation on the non-self (*anātma*), without attaining the supernatural powers by means of *dhyāna*. M I, p. 477; Vsm, P. 659. Here *alaṃkāra* 'embellishment' means the miraculous powers attained by means of *dhyāna*. Those who attain *nirvāṇa* by pure wisdom or by insight without having attained the *dhyāna*s are *niralaṃkāra* 'without embellishment'. See also Kośa, chap. VI, pp. 276, 297.

[244] *Ubhayatobhāgavimukta* 'liberated on both sides' are so called because they have attained (1) *nirvāṇa* as well as (2) the *dhyāna*s with their miraculous powers (M I, p. 477; Vsm, p. 659; Kośa, chap. VI, pp. 274, 275, 276). Their *nirodha* is called *sālaṃkāra* because it has the embellishments of the miraculous powers obtained by means of the *dhyāna*s.

[245] *Trividyā*: (1) *Pūrvanivāsānusmṛtijñāna* (knowledge of remembering past lives), (2) *divyacakṣu* or *cyutyupapādajñāna* (knowledge of seeing beings reborn in the different destinies), (3) *āsravakṣayajñāna* (knowledge of the extinction of the impurities, the defilements). m I, p. 482, *Tevijja-Vacchagotta-sutta*, no. 71. See also Kośa, chap. VII, p. 108.

[246] *Ṣaḍabhijñā*: 1. *ṛddhividhajñāna* (power of flying through the air, walking on water as if on earth, diving into the earth as if into water, etc.), 2. *divyaśrotrajñāna* (power of hearing sounds no matter how far away), 3. *paracittajñāna* or *cetoparyāyajñāna* (power of entering into others' minds), 4. *divyacakṣu* or *cyutyupapādajñāna* (power of seeing beings reborn in the differernt destinies), 5. *pūrvanivāsānusmṛtijñāna* (power of remembering former existences), 6. *āsravakṣayajñāna* (knowledge of the extinction of the impurities, of the defilements). D III, p. 281; M I, p. 34; A I, p. 255; III, p. 17, and numerous other places in the Nikāyas. See also Kośa, chap. VII, p. 98.

[247] In translating the term *upadhi*, the Tibetan version uses the word phuṅ po '*skandha*' (aggregates).

Upadhi (Pali *upadhi* and also *upādi*) in this context means *pañcaskandha* 'five aggregates' and the results of past karma which are produced as long as the five aggregates exist. *Upadhi* has other meanings in other contexts. See BHS Dictionary of Edgerton and PTS (Dictionary).

CAC.10. ## *ITS ABSENCE OF RESIDUE (AŚEṢA),*

10) What is it in terms of not having residue (*aśeṣa*)? It is cessation without substratum (*nirupadhiśeṣanirodha*).

CAC.11. ## *ITS SUPREME STATE (AGRA)*

11) What is its supreme state (*agra*)? It is the cessation of the bodhisattvas and the buddhas, which is the not-permanently-fixed nirvāṇa (*apratiṣṭitanirvāṇa*)[248] because it is based on their determination to bring well-being and happiness to all living beings.

CAC.12. ## *ITS SYNONYMS (PARYĀYA)*

12) What are its synonyms (*paryāya*)?

(i) Total abandonment (*aśeṣaprahāṇa*),

(ii) complete renunciation (*pratiniḥsarga*),

(iii) attainment of the limit (*vyantībhāva*),

(iv) exhaustion (*kṣaya*),

(v) detachment (*virāga*),

(vi) cessation (*nirodha*),

(vii) tranquility (*vyupaśama*),

(viii) disappearance (*astaṃgama*),

(ix-xxiii) etc.

(i) Why is cessation called <u>total abandonment</u> (*aśeṣaprahāna*)? Because the other terms are taken into consideration.[249]

(ii) Why is it called <u>complete renunciation</u> (*pratiniḥsarga*)? Because it is the complete departure (*niḥsaraṇa*) from the envelopment of the defilements (*paryavasthāna*).

(iii) Why is it called <u>attaining the limit</u> (*vyantībhāva*)? Because it puts an end (*vyantīkaroti*) to the latent residues (*anuśaya*).[250]

An arhat who has attained *nirvāṇa*, who, as long as he lives, possesses the five aggregates and is subject to all the vicissitudes connected with the five aggregates, is called *sopadhiśeṣanirodha*, 'cessation with residue'. After his death or pari*nirvāṇa* 'total extinction', the five aggregates and all remaining karma are completely extinguished and then his cessation is called *nirupadhiśeṣanirodha* 'cessation without substratum'. See Vsm, p. 509; Siddhi, p. 671.

[248] This is the *nirvāṇa* of the buddhas and bodhisattvas who are not permanently fixed in either saṃsāra or *nirvāṇa* – *saṃsāranirvāṇāpratiṣṭitatvāt*, Sūtrālaṅkāra, IX, 14. For *apratiṣṭhitanirvāṇa* see Siddhi, p. 671.

[249] This means that the other synonyms for *nirodha* express only certain aspects of abandonment or extinction of the kleśas, but everything that is not expressed by them is included in the term 'total abandonment', *aśeṣaprahāna*.

(iv) Why is it called exhaustion (*kṣaya*)? Because it is the disjunction (*viṣamyoga*) obtained by the antidotes (*pratipakṣa*) of the Path of seeing (*darśanamārga*).

(v) Why is it called detachment (*virāga*)? Because it is the disjunction obtained by the antidotes of the Path of cultivation (*bhāvanāmārga*).

(vi) Why is it called cessation (*nirodha*)? Because it is the absence of the future appearance of suffering as result of actions, karma.

(vii) Why is it called tranquility (*vyupaśama*)? Because there is no mental suffering in the present lifetime as result of past actions. (*dṛṣṭadharma*).

(viii) Why is it called disappearance (*astaṃgama*)? Because it is considered from the point of view of cessation with substrate (*sopadhiśeṣanirodha*).

(ix) Furthermore, why is this cessation also called unconditioned (*asaṃskṛta*)? Because it is without the three characteristics (*lakṣaṇatraya*).[251]

(x) Why is this cessation also called 'difficult to see' (*durdarśa*)? Because it is beyond the reach of the physical eye (*carmacakṣu*) and the divine eye (*divyacakṣu*).

(xi) Why is this cessation also called stable (*achala*)? Because it is without movement in the destinies (*gati*, in saṃsāra).

(xii) Why is this cessation also called not bowed down (*anata*)? Because it is without the three kinds of thirst (*tṛṣṇātraya*).[252]

(xiii) Why is this cessation also called immortal (*amṛta*)? Because it is without mortal aggregates (*skandhamāra*).[253]

(xiv) Why is this cessation also called pure (*anāsrava*)? Because it is without any mortal stains (*sarvakleśamāra*).

(xv) Why is this cessation also called shelter (*layana*)? Because it is the basis of blameless happiness and joy (*anavdyaprītisukha*).

(xvi) Why is this cessation also called island (*dvīpa*)? Because it is separation from the three realms of existence (*traidhātukaparicchheda*).

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[250] Pradhan omits this paragraph in his restoration.

[251] The three characteristics of conditioned things (*saṃskṛtalakṣaṇa*) are *utpāda* (appearance or birth), *vyaya* (disappearance) and *sthityanathātva* (changing during its duration). *Nirodha* is without these characteristics.

[252] The three kinds of thirst are *kāmatṛṣṇā* (thirst for the sense pleasures), *bhavatṛṣṇā* (thirst for existence and becoming) and *vibhavatṛṣṇā* (thirst for extinction).

[253] *Māra* means 'death'. 'he who brings death'. The aggregates (*skandha*) and the defilements (*kleśa*) are considered as māra.

(xvii) Why is this cessation also called protection (*trāṇa*)? Because it is far from all the dangers of great suffering (*mahāduḥkhopadrava*).

(xviii) Why is this cessation also called refuge (*śaraṇa*)? Because it is the state in which one does not rely on the application of intention (*āśayaprayoga*).

(xix) Why is this cessation also called supreme goal (*parāyaṇa*)? Because it is the state in which supreme nobility of spirit (*paramāryatvāgamana*) is attained.

(xx) Why is this cessation also called eternal (*acyuta*)? Because it is free of birth (*jāti*).

(xxi) Why is this cessation also called non-obstruction (*nirvāra*)? Because it is free from the burning of all the defilements (*sarvakleśasantāpa*) and also free from the great burning of suffering caused by dissatisfaction of all desires.

(xxii) Why is this cessation also called safety (*kṣema*)? Because it is the state free of fear of violence.

(xxiii) Why is this cessation also called happiness (*śiva*)? Because it is the state of well-being.

(xxiv) Why is this cessation also called that which has bliss as goal (*sukhārtha*)?[254] Because it has as goal the ultimate blisss (*paramārthasukha*).

(xxv) Why is this cessation also called auspicious (*svastyayana*)? Because it is the state where bliss is attained.

(xxvi) Why is this cessation also called health (*ārogya*)? Because it is free of all illness of obstructions (*sarvāvaraṇaroga*).

(xxvii) Why is this cessation also called immutable (*āniñjya*)? Because it is free of any distraction (*vikṣepa*).

(xxviii) Why is this cessation called also extinction (*nirvāṇa*)? Because it is the state of signless peaceful bliss (*animittaśāntasukha*).

(xxix) Why is this cessation also called unborn (*ajāta*)? Because it is free of successive births (*pratisandhyupapatti*).

(xxx) Why is this cessation also called non-evolving (*abhūta*)? Because it is free from the birth later than the present (*taduttarakālotpatti*).

(xxxi) Why is this cessation also called non-created (*akṛta*)? Because it is free of the penetrating force (*āvedha*) of previous actions and defilements (*pūrvakarmakleśa*).

(xxxii) Why is this cessation also called unconditioned (*asaṃskṛta*)? Because it is not created by present actions and defilements (*vartamānakarmakleśa*).

[254] Pradhan has *sauvarṇika*. But the Chinese version has *sukhārtha*.

(xxxiii) Why is this cessation also called <u>'without birth'</u> (*anutpanna*)? Because it is free of the arising of a future series (*anāgatasantati*, future continuity).[255]

CAC.13. ## *THE FOUR GENERAL CHARACTERISTICS OF THE TRUTH OF CESSATION*

In brief, there are four kinds of characteristics of the Truth of cessation:

1) the characteristic of cessation (*nirodhalakṣaṇa*),
2) the characteristic of peace (*śāntalakṣaṇa*),
3) the characteristic of excellence (*praṇītalakṣaṇa*) and
4) the characteristic of exit (*niḥsaraṇalakṣaṇa*).

1) Why does it have the characteristic of cessation? Because it is free of defilements (*kleśavisaṃyoga*).

2) Why does it have the characteristic of peace? Because it is free of suffering (*duḥkhavisaṃyoga*).

3) Why does it have the characteristic of excellence? Because it is the basis of bliss and purity (*sukhaśucyadhiṣṭhāna*).

4) Why does it have the characteristic of exit? Because it is the basis of permanent well-being (*nityahitādhiṣṭhāna*).

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[255] These synonyms are borrowed from various places in different sūtras. For example see: S IV, p. 368: V, pp. 420, 421; Sn, verse 204, 1086; A I, p. 100; II, P. 34; Itv, p. 37; Ud, p. 80; etc. See also Kośa, chap. II, pp. 284-285.

CAD. ## *FOURTH SECTION: MĀRGASATYA*

CAD.1. ### *THE CHARACTERISTIC OF THE TRUTH OF THE PATH*

4. What is the Truth of the path (*mārgasatya*)?

It is that by means of which (i) one understands suffering (*duḥkhaṃ parijānīte*), (ii) one abandons the origin of suffering (*samudayaṃ prajahāti*), (iii) one attains the cessation of suffering (*nirodhaṃ sākṣātkaroti*) and (iv) one develops the path (*mārgaṃ bhāvayati*). This, in short, is called the characteristic of the Truth of the Path.

CAD.2. ### *THE ENUMERATION OF THE PATH*

Furthermore, the Path is fivefold:

1. the Path of preparation (*sambhāramārga*),
2. the Path of application (*prayagamārga*),
3. the Path of seeing (*darśanamārga*),
4. the Path of cultivation (*bhāvanāmārga*) and
5. the Path of conclusion (*niṣṭhāmārga*).

CAD.2.1. ### *THE PATH OF PREPARATION (SAMBHĀRAMĀRGA),*

1. What is the Path of preparation (*sambhāramārga*)? It is the discipline (*śīla*, virtue) of ordinary people (*pṛthagjana*), their control of their senses (*indriyeṣu guptadvāratā*),[256] their moderation in food (*bhojane mātrājñātā*), their staying awake during the first and last parts of the night (*pūrvarātrāpararātraṃ jāgaryānuyogam*),[257] their effort (*vīrya*), their meditative stabilization and insight (*śamathavipaśyanā*) and state of attentiveness (*samprajanya*),[258] It is also the merit acquired by other practices, the wisdom acquired by listening (study, teachings) (*śrutamayīprajñā*) and the wisdom acquired by reflecting (*cintāmayīprajñā*)

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[256] Pradhan's restoration has *indriyadvārarakṣā*. But *indriyeṣu guptadvāratā* (*indriyesu guttadvāratā* in the Pali *sutta*s) seems to be the correct term.

[257] Pradhan's restoration: *prathamarātrau taduttaratātriṣu vā nityam amiddham*. But this should be *pūrvarātrāpararātraṃ jāgaryānuyogam*. Cf. Vbh, p. 249, *pubbarattāpararattaṃ jāgariyānuyogaṃ*. The meaning of this term is explained in detail in A II, p. 40: A monk (*bhikkhu*) walking about and sitting down (*caṅkamena nisajjāya*) during the day (*divasaṃ*) keeps his mind pure (*cittaṃ parisodheti*), free of hindrances (*āvaraṇīyehi dhammehi*). In the same way, he keeps his mind pure during the first watch of the night (*rattiyā paṭhamaṃ yāmaṃ*). During the middle watch of the night (*rattiyā majjhimaṃ yāmaṃ*) he sleeps. Then he awakens and spends the last watch of the night (*rattiyā pacchimaṃ yāmaṃ*) keeping his mind pure, walking about and sitting down. A night is divided into three watches of four hours each.

[258] Cf. *Sīlasampanno hoti, indriyesu guttadvāro hoti, bhojane mattaññū hoti, jāgariyam anuyutto hoti*. A II, p. 39.

-- *indriyesu guttadvārā bhojane mattaññuno jāgariyam anuyuttā ... āraddhaviriyā pahitattā upaṭṭhitasatī sampajānā samāhitā ekaggatā paññāvanto*. M I, p. 32

and the wisdom acquired by mental cultivation (*bhāvanāmayīprajñā*).[259] By cultivating these qualities one obtains the potentiality for comprehending the Truth and for liberation (*abhisamayavimokṣa*).

CAD.2.2.

THE PATH OF APPLICATION (PRAYAGAMĀRGA)

2. What is the Path of application (*prayogamārga*)? That which is the Path of preparation (*sambhāramārga*) is the Path of application, but that which is the Path of application is not the Path of preparation.

The latter, the Path of application, consists of the wholesome roots (*kuśalamūla*) leading to penetration (insight, *nirvedhabhāgīya*)[260] acquired thanks to the Path of preparation (*sambhāramārga*), namely,

(i) the state of heat (*uṣmagata*),

(ii) the state of summit (*mūrdhāna*),

(iii) patience, acquiescence to the Truth (*satyānukūla* or *satyānuloma-kṣānti*)[261] and

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[259] *Śrutamayīprajñā* is obtained by studying the teachings, *cintāmayīprajñā* by rational thinking and *bhāvanāmayīprajñā* by meditation, mental cultivation, concentration. *Śrutamayīprajñā* has as object the word, the name (*nāma*) of a thing (*artha*) as symbol. *Cintāmayīprajñā* has as object the name (*nāma*) and the thing (*artha*) indicated by the name. *Bhāvanāmayīprajñā* has only the thing itself as object, for this wisdom transcends the stage of thought by use of symbols. A word or a name which is a symbol does not represent the thing (*artha*) completely in its true nature. *Bhāvanāmayīprajñā* transcends words and penetrates the thing (*artha*) itself without name, without any label.

For details of these three forms of wisdom, see Kośa, chap. VI, pp. 143, 159; Vbh, pp. 324. 325.

[260] In the Pali sources we find three other -*bhāgiya* along with *nirvedhabhāgiya*: *hānabhāgiya* (leading to decline), *ṭhitibhāgiya* (leading to stagnation), *visesabhāgiya* (leading to higher difference or to progress) and *nibbedhabhāgiya* (leading to penetration). Vsm, p. 88 explains them: *Tattha paccanīkasamudācāravasea hānabhāgiyatā, tadanudhammatāya satiyā saṇṭhānavasena ṭhitibhāgiyatā, uparivisesādhigamavasena visesabhāgiyatā, nibbidāsahagatasaññāmanasikārasamudācāravasena nibbedhabhāgiyatā ca vediyabbā*. 'Decline (*hāna*) should be understood with respect to the appearance of opposing qualities, stagnation (*ṭhiti*) with respect to the stability of the original attentiveness (*sati*), a higher difference (progress) (*visesa*) with respect to higher attainment, and penetration (*nibbedha*) with respect to the appearance of perception and attentiveness associated with aversion (*nibbidāsahagata*).'

For example, for someone who has attained the first *dhyāna*, thoughts of sense pleasures (*kāmasahagatā saññāmanasikārā*) are *hānabhāgiya* because, due to these thoughts, he will fall from that state. Qualities such as liberation from the five hindrances (*nīvaraṇa*) which preserve this state of *dhyāna* are *ṭhitibhāgiya* (leading to stagnation). A mental state free of *vitarka* (reasoning) (*avitakkasahagatā saññāmanasikārā*) is *visesabhāgiya* (leading to to a higher distinction) because it leads to the second *dhyāna* which is higher. Here one must recall that in the first *dhyāna* there is *vitarka*, but the second *dhyāna* is free of *vitarka*). Thoughts of aversion to saṃsāra (*nibbidāshagatā saññāmanasikara*) and detachment are *nibbedhabhāgiya* (leading to penetration) because they lead to penetration of the Truth, to the understanding of *nirvāṇa*. See Vbh, pp. 331-331; A II, p. 167; D III, pp. 276,, 277; Vsm, p. 88.

[261] *Kṣānti* here does not mean 'patience' as it usually does. Sylvain Lévi and La Vallée Poussin translate this term as 'patience' in similar contexts, but see their excellent notes on this word, Translation of Mahāyānasūtrālankāra, p. 123, note 1, and Abhidharmakośa, chap. VI, p. 165, note 2. Kern's expression 'acquiescence' is preferable. Cf. the Pali

(iv) supreme mundane virtue (*laukikāgradharma*).

(i) What is the state of heat (*uṣmagata*)? It is the concentration obtained by the light (*ālokalabdhasamādhi*) and its conjunction with wisdom (*prajñāsaṃyoga*) in a direct personal experience of the Truths.[262]

(ii) What is the state of summit (*mūrdhānas*)? It is the concentration developed by the light (*ālokavṛddhasamādhi*) and its conjunction with wisdom in a direct personal experience of the Truths.

(iii) What is patience, acquiescence, acceptance of the Truths (*satyānukūla* or *satyānuloma-kṣānti*)? It is the concentration obtained by a partial entry and the conjunction with wisdom in a direct personal experience of the Truths.

(iv) What is the supreme mundane virtue (*laukikāgradharma*)? It is the immediate concentration (*ānantaryacittasamādhi*) and the conjunction with wisdom in a direct personal experience of the Truths.

CAD.2.3. *THE PATH OF SEEING (DARŚANAMĀRGA)*

3. What is the Path of seeing (*darśanamārga*)? In brief,

(i) it is the inconceivable concentration (*anupalambhasamādhi*) obtained immediately after the supreme mundane virtue (*laukikāgradharma*) and the conjunction with wisdom.

(ii) It is also like the knowledge of subject and object (*ālambyālambanjñāna*).

(iii) It is also the direct knowledge itself of objects (1-2) without the conventional designations of beings and things (*apanītasattva-saṅketadharmasaṅketa*), (3) completely free of these two conventional designations (*sarvato'panītobhayasaṅketa*).[263]

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expression *diṭṭhe sute khantiṃ akubamāno* (Sn v. 897); *aññadiṭṭhikena aññakhantikena aññarucikena* (M I, p. 487); *imissā diṭṭhiyā imissā khantiyā imissā ruciyā* (Vbh, p. 245).

[262] Here it is interesting to compare the word *uṣmagata* with the word *usmīkata* found in the suttas of the Pali *Nikāya*, e.g. *Alagaddūpama-sutta*, M I, p. 132; *Mahātaṇhāsaṅkhaya-sutta*, ibid., p. 258. The Buddha used the term *usmīkata* in reference to some disciples who had misunderstood his words and maintained false views that they had wrongly attributed to him. After having reprimanded the disciple who had held such a wrong view, the Buddha asked the following question of the other bhikkhus who were present: *Api n'āyam…usmīkato'pi imasmiṃ dhammavinaye ti*? Is this person…(the name is mentioned)…himself *usmīkata* in this doctrine and this discipline?'

Perhaps this refers to the *uṣmagata* mentioned in this text and elsewhere (Mh. □ūtrālakāra, XIV, 26 commentary; Abhidharmakośa, VI, 163). But Buddhagosa explains the word usmīkata differently: 'Just as when a great fire is extinguished there always remains a small piece of glowing charcoal, even the size of a firefly, by means of which one can produce a great fire once more. In the same way is it possible that this person may have a minuscule amount of the heat of wisdom (*ñāṇusmā*) by means of which he can make the effort to obtain the path and its fruits (*maggaphalāni*).' MA, II, p. 104.

[263] This is the understanding of things, the penetration into things, the seeing of things as they are in reality (*yathābhūtam*) without conventional designations, without symbols.

CAD.2.3.1. *DIVISION BY KNOWLEDGE OF (JÑĀNA) AND ACQUIESCENCE (KṢĀNTI) TO THE PATH OF SEEING (DARŚANAMĀRGA) INTO SIXTEEN STAGES*

Immediately following the supreme mundane virtue (*laukikāgradharma*), the Path of seeing (*darśanamārga*) is divided into sixteen stages as follows:

1) acquiescence to the knowledge of the doctrine of suffering (*duḥkhe dharmajñānakṣānti*),
2) knowledge of the doctrine of suffering (*duḥkhe dharmajñāna*),
3) acquiescence to the consecutive knowledge of suffering (*duḥkhe anvayajñānakṣānti*),
4) consecutive knowledge of suffering (*duḥkhe anvayajñāna*);
5) acquiescence to the knowledge of the doctrine of the origin (*samudaye dharmajñānakṣānti*),
6) knowledge of the doctrine of the origin (*samudaye dharmajñāna*),
7) acquiescence to the consecutive knowledge of the origin (*samudaye anvayajñānakṣānti*),
8) consecutive knowledge of the origin (*samudaye anvayajñāna*);
9) acquiescence to knowledge of the doctrine of cessation (*nirodhe dharmajñānakṣānti*),
10) knowledge of the doctrine of cessation (*nirodhe dharmajñāna*),
11) acquiescence of the consecutive knowledge of cessation (*nirodhe 'nvayajñānakṣānti*),
12) consecutive knowledge of cessation (*nirodhe anvayajñāna*);
13) acquiescence to the knowledge of the doctrine of the Path (*mārge dharmajñānakṣānti*),
14) knowledge of the doctrine of the Path (*mārge dharmajñāna*),
15) acquiescence to consecutive knowledge of the Path (*mārge anvayajñānakṣānti*),
16) consecutive knowledge of the Path (*mārge anvayajñāna*).

This is the division by (i) knowledge of (*jñāna*) and (ii) acquiescence (*kṣānti*) to the Path of seeing (*darśanamārga*) into sixteen stages.[264]

- **What is suffering (*duḥkha*)?** It is the Truth of Suffering (*duḥkhasatya*).
- **What is the doctrine with regard to suffering (*duḥkhadharma*)?** It is the spiritual teaching (*śāsanadharma*) on the Truth of suffering.
- **What is knowledge of the doctrine (*dharmajñāna*)?** It is the knowledge investigating (*vicaya*) the doctrine on the Truth of suffering in the path of application (*prayogamārga*).
- **What is acquiescence to the knowledge (*jñānakṣānti*)?** It is the pure wisdom (*anāsravaprajñā*) that has in itself (*pratyātma*) direct experience (*pratyakṣanubhava*) of the Truth of suffering

[264] Cf. Kośa, chap. VI, p. 184 et seq.

(*duḥkhasatya*), as a result of the dominant powers (*adhipatibala*) of the preceding investigation. By this wisdom, one abandons all the defilements (*kleśa*) that should be abandoned by seeing suffering (*duhkhadarśana*). This is why it is called acquiescence to the knowledge of the doctrine on suffering (*duḥkhe dharmajñānakṣānti*).

- **What is knowledge of the doctrine on suffering (*duḥkhe dharmajñāna*)?** It is the knowledge by which one obtains liberation (*vimukti*) from the defilements mentioned above, immediately after acquiescence (*kṣānti*). This is why it is called knowledge of the doctrine on suffering.
- **What is acquiescence to the consecutive knowledge of suffering (*duḥkhe anvayajñānakṣānti*)?** It is the pure wisdom (*anāsravaprajñā*) which appears by itself, having a direct experience of acquiescence in the knowledge of the doctrine on suffering (*duḥkhe dharmajñānakhānti*) and of the knowledge of the doctrine on suffering (*duḥkhe dharmajñāna*), after which this is consecutive to the noble qualities (*āryadharma*). This is why it is called acquiescence of the consecutive knowledge of suffering.
- **What is the consecutive knowledge of suffering (*duḥkhe anvayajñāna*)?** It is the pure wisdom which appears immediately after that and which retains the acquiescence to the consecutive knowledge of suffering. This is called consecutive knowledge of suffering.

The same holds for the other Truths in the appropriate order.

The acquiescences (*kṣānti*) and the knowledges (*jñāna*) are knowables (*jñeya*). In this case, there is perception (*avabodha*) of the 'grasped' (*grāhya*, object) by means of the acquiescence to and knowledge of the doctrine, and perception of the 'grasper' (*grāhaka*, subject) by means of the acquiescence and consecutive knowledges.[265] Furthermore, in each case of acquiescence and knowledge, what is meant is a resting in the search for the signless (*animittaprekṣāvihāra*). These sixteen mind moments (*cittakṣaṇa*) are called the Path of seeing (*darśanamārga*). The arising and accomplishment of the knowledge with regard to knowables (*jñeya*) is called a single mind moment (*ekacittalakṣaṇa*).

CAD.2.3.2. *THE FOUR WAYS OF PUTTING THE TRUTH OF THE PATH INTO PRACTICE*

The Truth of the Path (*mārgasatya*) in its entirety should be put into practice in four ways:

(i) by definition (*vyasthāna*),

(ii) by discrimination (*vikalpana*),

(iii) by experience (*anubhava*) and

(iv) by perfection (*paripūri*).

(i) What is the definition (*vyavasthāna*)? Those such as the disciples (*śrāvaka*) who have reached the end of their training (*adhigama*) define (*vyavasthāpayanti*, explain) the Truth of the Path, the object of their

[265] For *grāhya* and *grāhaka*, see Siddhi, p. 78.

knowledge, by means of groups of words, phrases and letters (*nāmapadavyañjanakāya*), by the subsequent knowledge they have acquired (*tatpṛṣṭhalabdhajñāna*).

(ii) What is discrimination (*vikalpana*)? Those who are engaged in understanding the Truth (*abhisamayaprayukta*) practice the Path as it is defined, discriminating it according to their mundane knowledge (*laukikajñāna*).

(iv) What is experience (*anubhava*)? Practicing in this way, they experience (*anubhavanti*) within themselves (*pratyātma*) the supramundane state free of elaborations (*lokottara niṣprapañcāvasthā*) called the Path of seeing (*darśanamārga*).

(iii) What is perfection (*paripūri*)? Beyond that, they come to the perfection of the knowledge having completed the fundamental transformation (*aśrayaparāvṛtti*). And again, those who have reached the perfection of knowledge define the Truth of the Path (*mārgasatya*) by words, phrases and letters by means of their subsequent knowledge.

The sūtra says: 'The eye of Truth (*dharmacakṣu*) is born without a speck of dust (*viraja*) and without any stain (*vītamala*).''[266] This is said in regard to the Path of seeing (*darśanamārga*). It is without dust (*viraja*) because of acquiescence to the Truth (*dharmakṣānti*); without stain (*vitamala*) because of knowledge of the Truth (*dharmajñāna*); and because of renunciation (*prahāṇa*) and complete knowledge (*parijñā*), the purity of the Path (*mārgaśuddhi*) is attained.

The sūtra says: 'He who has (i) seen the Truth (*dṛṣṭadharma*), (ii) who has attained the Truth (*prāptadharma*), (iii) who has known the Truth (*viditadharma*), (iv) who has deeply penetrated the Truth (*paryavagāḍhadharma*), (v) who has gone beyond doubt (*tīrṇakāṅkṣa*), (vi) who has transcended scepticism (*tīrṇavicikitsa*), (vii) who is not dependent on others (*aparapraptyaya*), (viii) who is not led by others to the teaching of the Master (*śāstuḥ śāsane 'nanyaneya*), (ix) having confidence in himself in the doctrines (*dharmeṣu vaiśāradyaprāpta*)'.[267] This too is said in regard to the Path of seeing (*darśanamārga*).

(i) 'Seen the Truth' (*dṛṣṭadharma*) by acquiescence of the Truth (*dharmakṣānti*).

(ii) 'Attained the Truth' (*prāptadharma*) by knowledge of the Truth (*dharmajñāna*).

(iii) 'Known the Truth' (*viditadharma*) by consecutive acquiescence (*anvayakṣānti*).

(iv) 'Deeply penetrated the Truth' (*paryavagāḍhadharma*) by the consecutive knowledge (*anvayajñāna*).

(v) 'Gone beyond doubt' (*tīrṇakāṅkṣa*) because of absence of doubt about his knowledge (*svadhigama*) by means of acquiescence and knowledge (*kṣāntijñāna*).

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[266] *Virajaṃ vītamalaṃ dhammacakkhuṃ udapādi*, A IV, p. 210; S IV, p. 47; V, p. 423, etc.

[267] *Diṭṭhadhammo pattadhammo viditadhammo pariyogāḷhadhammo tiṇṇavicikiccho vigatakathaṃkatho vesārajjappatto aparappaccayo satthusāsane*. A IV, pp. 186, 210, etc.

(vi) 'Transcended scepticism' (*tīrṇavicikitsa*) because of absence of doubt concerning the knowledge of others (*parādhigama*) in this position.

(vii) 'Not dependent on others' (*aparapratyaya*) because of being independent of others and because of reflecting on his own wholesome qualities (*kuśala*) for the development of the Path (*mārgabhāvana*).

(viii) 'Not led by others in the Master's teaching' (*śāstuḥ śāsane 'nanyaneya*) because of the fact that he cannot be misled by heretics (*anyatīrthya*) in regard to the Buddha's teaching (*buddhaśāsana*).

(ix) 'Having confidence in himself in the doctrines' (*dharmeṣu vaiśaradyaprāpta*) because of the dauntlessness of his mind (*alīnacitta*) with regard to questions of doctrine concerning knowledge (*adhigama*).

CAD.2.4. *THE PATH OF CULTIVATION (BHĀVANĀMĀRGA)*

CAD.2.4.1. *NINE TYPES OF PATH OF CULTIVATION*

4. What is the Path of culitvation (*bhāvanāmārga*)? It consists of:

(1) mundane path (*laukikamārga*),

(2) supramundane path (*lokottaramārga*),

(3) weak path (*mṛdumārga*),

(4) medium path (*madhyamārga*),

(5) strong path (*adhimātramārga*),

(6) path of application (*prayogamārga*),

(7) immediate path (*ānantaryamārga*),

(8) path of liberation (*vimuktimārga*) and

(9) special path (*viśeṣamārga*).

CAD.2.4.1.a. *THE MUNDANE PATH (LAUKIKAMĀRGA)*

(1) What is the mundane path (*laukikamārga*)? It consists of the first, second, third and fourth worldly concentrations (*laukikadhyāna*), the sphere of infinite space (*ākāśānantyāyatana*), the sphere of infinite consciousness (*vijñānantyāyatana*), the sphere of nothingness (*ākiñcanyāyatana*) and the sphere of neither perception nor non-perception (*naivasaṃjñānā-saṃjñāyatana*). These concentrations and the formless states (*dhyānārūpyāḥ*) should be understood in reference to

(i) their defilements (*saṃkleśa*),

(ii) their purification (*vyavadāna*),

(iii) their definition (*vyavasthana*) and

(iv) their purity (*viśuddhi*).

(i) What are their defilements (*saṃkleśa*)? They are the four (morally) undefined roots (*avyākṛtamūlāni*),[268] namely, (a) thirst (*tṛṣṇā*, desire), (b) view (*dṛṣṭi*), (c) pride (*māna*) and (d) ignorance (*avidyā*).

(a) One is stained by thirst (*tṛṣṇā*) due to the stain caused by enjoyment (*āsvādasaṃkleśa*);

(b) one is stained by view (*dṛṣṭi*) due to contemplation dominated by wrong view (*dṛṣṭyuttaradhyāyitā*);

(c) one is stained by pride (*māna*) due to contemplation dominated by pride (*mānottaradhyāyitā*);

(d) one is stained by ignorance (*avidyā*) due to contemplation dominated by doubts (*vicikitsottaradhyāyitā*).[269]

This is the way the major and minor defilements (*kleśopakleśāḥ*) belonging to the form realm and the fomless realm (*rūpārūpyāvacarāḥ*) function (*pravartante*) in those of defiled mind.

(ii) What is their purification (*vyavadāna*)? The concentrations and pure formless realms (*śuddhakā dhyānārūpyāḥ*) are called purified (*vyavadāta*) due to their wholesome state (*kuśalatva*).[270]

(iii) What is their definition (*vyavasthāna*)? They are defined

(a) by their factors (*aṅgavyavasthāna*),

(b) by their attainment (*samāpattivyavasthāna*),

(c) by their degree (*mātrāvyavasthāna*)[271] and

(d) by their designations (*saṃjñākaraṇavyavasthāna*).

(a) What is the definition by their factors (*aṇgavyavasthāna*)?

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[268] *Tṛṣṇā*, *dṛṣṭi*, *māna* and *avidyā* are called *avyākṛtamūla* '(morally) indefinite roots' when they act as defilements in the *dhyāna* states. Otherwise they are *akuśala*. A *dhyāna* that is far away from the *akuśala*s (*vivicca akusalehi dhammehi*) cannot have *akuśala*s as such. But when these four things defile a *dhyāna*, they are called *avyākṛtamūla*, not *akuśala*, because a *dhyāna* cannot have *akuśala*s and they are not *kuśala* either. Thus the word *avyākṛtamūla* is used to indicate that they are neither *kuśala* nor *akuśala* as such but only defilements (*saṃkleśa*) for the *dhyāna*s. See also Kośa, V, pp. 42, 43.

[269] When a person who meditates is dominated by desire, thirst (*tṛṣṇā*), he develops a taste for *dhyāna* (*āsvādasamāpatti*); when he is dominated by view (*dṛṣṭi*), he falls into the wrong view that his *dhyāna* is eternal (*śaśvata*); when he is dominated by pride (*māna*) he thinks: 'I have *dhyāna* but others do not'; when he is dominated by ignorance (*avidyā*), he falls into doubt (*vicikitsa*) and wonders whether the path where he finds himself is true or false, etc.

[270] They are called pure because they have been relieved of the four *avyākṛtamūlāni* mentioned above.

[271] *Mātrā* lit. means 'measure' but in this context it signifies 'degree'.

The first concentrations (*dhyāna*) consists of five factors: sustained thought,[272] investigation (*vitarka*), searching thought,[273]reflection (*vicara*), joy (*prīti*), bliss (*sukha*, ease) and one-pointedness of the mind (*cittaikāgratā*).

The second concentration consists of four factors: inner serenity (*adhyātmasamprasāda*), joy (*prīti*), bliss (*sukha*) and one-pointedness of mind (*cittaikāgratā*).

The third concentration consists of five factors: equanimity (*upekṣā*), attentiveness (*smṛti*, memory), mindfulness (*samprajanya,* awareness), bliss (*sukha*) and one-pontedness of mind (*cittaikāgratā*).

The fourth concentration consists of four factors: purity of equanimity (*upekṣāpāriśuddi*), purity of attentiveness (*smṛtipāriśuddhi*), neither happy nor unhappy sensation (*adukhāsukhavedanā*) and one-pointedness of mind (*cittaikāgratā*).[274]

Due to the counteragents (*pratipakṣāṅga*) and the beneficial factors (*anuśaṃsāṅga*) as well as the factors the nature of which is the basis of both (*tadubhayāśravyasvabhāvāṅga*), there is no definition of factors in the formless realms (*ārūpyeṣu*). This is because calm abiding (*śamatha*) has but one taste (*ekarasa*).

(b) What is the definition by their attainment (*samāpattivyavasthāna*)? The first concentration (*dhyāna*) is attained by means of seven attentivenesses (*sapta manaskāra*) and so on, up to the sphere of neither perception nor non-perception (*naivasaṃjñānāsaṃjñāyatana*).

What are these seven attentivenesses?

(1) attentiveness that recognizes characteristics (*lakṣaṇapratisamvedīmanaskāra*),

(2) attentiveness belonging to determination (*ādhimokṣika*),[275]

(3) attentiveness belonging to the state of solitude (*prāvivikta or prāviveja*),[276]

(4) attentiveness that favors contentment (*ratisaṃgrāhaka*),[277]

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[272] Verdu's definition. See Alfonso Verdu: 'Early Buddhist Philosophy in the Light of the Four Noble Truths (1985).

[273] Verdu's definition

[274] The definition of the factors (*aṅga*) of the four *dhyāna*s given here differs from that of the Pali Abhidhamma. For a detailed discussion of this subject, see "A Comparative Study of *Dhyāna*s according to Theravāda, Sarvāstivāda and Mahāyāna", by Walpola Rahula, The Maha Bodhi, June 1962, pp. 190-199.

[275] See Kośa, II, p. 325, VI, p. 150.

[276] *Viveka* in Sanskrit means 'distinction, investigation, discretion (?), correct judgment', etc. But in Buddhist terminology it means 'solitude'. Cf. Dhp, XV, 9, *pavivekarasaṃ pītvā* 'having tasted the taste of solitude'. *Mīmāṃsā* (Pali *vīmaṃsā*) is the word that corresponds to 'investigation'.

[277] *Rati* here does not mean 'attachment, love' as usual, but rather 'contentment'. In this context, *rati* is the opposite of *arati* 'discontentment, disgust, dissatisfaction'. *Arati* is a fault that is considered to be the second of Māra's ten armies.

(5) attentiveness that investigates (*mīmāṃsaka*),

(6) attentiveness to the accomplishment of application (*prayoganiṣṭa*) and

(7) attentiveness to the results of the accomplishment of application (*prayoganiṣṭhāphala*).

(c) What is the definition by their degree (*mātrāvyavasthāna*)? The first concentration (*dhyāna*) may be developed to a weak degree (*mṛduparibhāvita*), to a medium degree (*madhyaparibhāvita*) and to a strong degree (*adhimātraparibhāvita*). As it is for the first concentration, so for the other concentrations and for the formless states (*ārūpya*).

The result of the first concentration developed in a weak, medium and strong manner consists of the three places of birth belonging to the first concentration. As it is with the first concentration, so it is for the others, each having three places of birth belonging to it.[278] Since there are no distinct places in the formless realms, there is no division of places of birth for them. With regard to birth in the formless realms, there are high and low states (*ucchanīchatā*), inferior and superior (*hīnapraṇītatā*), as the result of their weak, medium or strong development.[279]

(d) What is the definition by their designation (*saṃjñākaraṇavyavasthāna*)? The buddhas and bodhisattvas attain (*samāpadyante*) all the forms of meditative stability (*samādhi*) comprising the first *dhyāna*. The disciples and the pratyekabuddhas do not even know their names.[280] Just as for those included in the first concentration, so for those included in the other concentrations and in the formless realm (*dhyānārūpya*), not to speak of the state of the perfection of *dhyāna* (*dhyānapāramitā*)[281]

Cf. *kāmā te paṭhamā seā dutiā arati vuccati* (*Padhāna-sutta*, Sn, v. 436). Buddha to Māra: "Desire of the sense pleasures is your first army and the second is discontentment". This discontent, dissatisfaction, is considered to be an obstacle to spiritual progress. *Rati* 'contentment, satisfaction', being the opposite of *arati*, is a quality favoring and encouraging the spiritual life.

[278] Each *dhyāna* has, as result, three places of birth according to whether the development is weak, medium or strong. Thus the first *dhyāna* has: Brahmakāyika, Brahmapurohita and Mahābrahma; the second *dhyāna* has: Parīttābha, Apramāṇābha and Ābhāsvara; the third *dhyāna* has: Parīttaśubha, Apramāṇaśubha and Śubhakṛtsna; the fourth *dhyāna* has: Ānabhraka, Puṇyaprasava and Bṛhatphala. All these realms are included in the *rūpadhātu*. For details see Kośa, chap. III, p.2 seq.

[279] See also Kośakārikā, chap. III, v. 3, *ārūpyadhātur asthāna upapittyāchaturvidhaḥ*.

[280] The *Bāṣya*, as cited by Pradhan, says: *teṣāṃ samādhīnāṃ śrāvakāḥ pratyekabuddhāś cha nāmānyapi na jānanti, kutaḥ evaiṣāṃ saṃkhyāṃ jñāsyanti samāpastsyante*. 'The disciples and the pratyekabuddhas do not know even the names of these *samādhi*s. How then would they know their classification and how could they attain them?'

[281] That is to say, the disciples and pratyekabuddhas have no knowledge of the subject of *dhyānapāramitā*.

(iv) What is their purity (*viśuddhi*) in the concentrations and the formless realms? From the highest limit of the first concentration (*prāntakoṭika prathama dhyāna*) up to the sphere of neither perception nor non-perception (*naivasaṃjñānāsaṃjñāyatana*) – this is called purity.

CAD.2.4.1.b.

THE SUPRAMUNDANE PATH (LOKOTTARAMĀRGA)

(2) What is the supramundane Path (*lokottaramārga*)?

It consists of the knowledge of suffering, its origin, its cessation and the path (*duḥkhasamudayanirodhamārgajñāna*) which is on the side of the knowledge of the doctrine and the consecutive knowledge (*dharmajñānānvayajñānapakṣya*) of the Path of cultivation (*bhāvanāmārga*) and also in the concentration related to them (*taiś ca samprayuktaḥ samādhiḥ*), and in the first concentation or in the others up to the sphere of nothingness (*ākiñcanyāyatana*). The sphere of neither perception nor non-perception (*naivasaṃjñānāsaṃjñāyatanam*) is still mundane (*laukikam eva*) and it is not distinct (*aparisphuṭa*) because of the conduct of perception (*saṃjñāpracāra*).[282] That is why it is also called signless (*animitta*).

The Blessed One has said: 'As long as there is absorption with perception (*saṃjñāsamāpatti*) there is penetration into (understanding of) perfect knowledge (Truth) (*ājñāprativedha*).'[283]

The absorption of cessation (*nirodhasamāpatti*) is supramundane (*lokottara*) and is produced among humans (*manuṣyesvabhinirhriyate*); since it is produced among humans, it is attained (*sammukhīkriyate*) among humans and in the form realm (*rūpadhātu*). It does not occur in the formless realm (*ārūpya*) because of lack of effort for it (*tadyatnānārambha*) on the part of those who dwell there as the result of the absorption that brings about peaceful liberation (*śantavimokṣa*).

CAD.2.4.1.c.

THE WEAK PATH (MṚDUMĀRGA)

(3) What is the weak path (*mṛdumārga*)? It is the weak-weak (*mṛdu-mṛdu*), weak-medium (*mṛdumadhya*) and weak-strong (*mṛdvadhimātra*) path by means of which one abandons, in different stages (*bhūmau-bhūmau*), certain categories of defilements (*kleśaprakāra*) which are the strong-strong (*adhimātrādhimātra*), the strong-medium (*adhimātramadhya*) and the strong-weak (*adhimātramṛdu*) categories of defilements (*kleśaprakāra*) belonging to the three realms (*traidhātukānaṃ kleśānām*).

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[282] In the *naivasaṃjñānāsaṃjñāyatana* one is unable to meditate on the path because perception (*saṃjñā*) is not distinct; it is neither existent nor nonexistent. This state (the fourth *ārūpya*) is never *anāsrava*. See also Kośa, VIII, p. 145.

[283] A IV, p. 426: *iti kho bhikkhave yāvatā saññāsamāpatti tāvatā aññāpaṭivedho*.

Ājñā in Sanskrit generally means 'order, commandment'. But in Buddhist terminlogy it means 'perfect understanding', 'understanding of the truth', and also 'arhathood', Pali *aññā*. Cf. *Abhidhānappadīpikā*, v. 436, *aññā tu arahattañ ca*. Kauṇḍinya, the first of the five disciples of the Buddha, is known as Ājñāta-Kauṇḍinya (Pali Aññā-Koṇḍañña) because he was the first to understand the Truth.

CAD.2.4.1.d. ## *THE MEDIUM PATH (MADHYAMĀRGA)*

(4) What is the medium path (*madhyamārga*)? It is the medium-weak (*madhyamṛdu*), medium-medium (*madhyamadhya*) and medium-strong (*madhyādhimātra*) path by means of which one abandons, in stages, certain categories of the defilements which are the medium-strong (*madhyādhimātra*), the medium-medium (*madhyamadhya*) and the medium-weak (*madhyamṛdu*) defilements belonging to the three realms.

CAD.2.4.1.e. ## *THE STRONG PATH (ADHIMĀTRAMĀRGA)*

(5) What is the strong path (*adhimātramārga*)? It is the strong-weak (*adhimātramṛdu*), strong-medium (*adhimātramadhya*) and strong-strong (*adhimātrādhimātra*) path by means of which one abandons, in different stages, certain categories of the defilements which are the weak-strong (*mṛdvadhimātra*), the weak-medium (*mṛdumadhya*) and the weak-weak (*mṛdumṛdu*) defilements belonging to the three realms.[284]

CAD.2.4.1.f. ## *THE PATH OF APPLICATION (PRAYOGAMĀRGA)*

(6) What is the Path of application (*prayogamārga*)? It is the path by means of which one abandons the defilements (*kleśa*).

CAD.2.4.1.g. ## *THE IMMEDIATE PATH (ĀNANTARYAMĀRGA)*

(7) What is the immediate path (*ānantaryamārga*)? It is the path immediately after which the uninterruped defilements (*nirantaraḥ kleśa*) are destroyed.

CAD.2.4.1.h. ## *THE PATH OF LIBERATION (VIMUKTIMĀRGA)*

(8) What is the path of liberation (*vimuktimārga*)? It is the path by means of which, when the defilements are destroyed (*prahīṇe kleśe*), one experiences (*sātṣātkaroti*) liberation (*vimukti*).

CAD.2.4.1.i. ## *THE SPECIAL PATH (VIŚEṢAMĀRGA)*

(9) What is the special path (*viśeṣamārga*)? For a variety of defilements other than the preceding ones (*tadanyasya kleśaprakārasya*), the path of application, the immediate path and the path of liberation are

[284] It should be noted here that in regard to the Path there are three fundamantal categories: weak (*mṛdu*), medium (*madhya*) and strong (*adhimātra*). When they are again divided into weak, medium and strong, their number is brought to nine: weak-weak, weak-medium and weak-strong; medium-weak, medium medium and medium-strong; strong-weak, strong-medium and strong-strong. Similarly, the defilements are divided into nine groups: strong-strong, etc. It is interesting to note that by means of the weak-weak (*mṛdu-mṛdu*) path, i.e., practice which is not strong or intense but preliminary, one destroys at the beginning the strong or intense (*adhimātra*) defilements, i.e., the most coarse or most manifest defilements….It is by means of the strong-strong (*adhimātrādhimātra*) path, i.e. the most intensified and most developed practice, that one finally destroys the weak-weak defilements, i.e. the subtle and latent defilements. (This is the same as *anupūrvapratipadā* 'gradual practice or 'gradual path'). To quote a classical image: When washing cloth, one cleans first the most visible stains, and at the end, the small stains. To dissipate a deep darkness, a small lamp is sufficient; but a strong lamp is necessary to dissipate a slight darkness. See Kjośa, VI, p. 199.

called the special path (*prayogānantaryavimuktimārgāḥ viśeṣamārgaḥ*). The special path is also be the path of an individaul who, giving up the application of the destruction of the defilements (*kleśaprāhanaprayoga*), is engaged (*prayukta*) in reflecting on the doctrine (truth) (*dharmacintāyām*), or in conduct according to the doctrine (*dharmavihāre*), or in some special meditative attainment (*samāpattiviśeṣe*). Or also, it may be the path of an individual who is cultivating special qualities (*vaiśeṣikān guṇān*).[285]

CAD.2.4.2. *THE FOUR WAYS OF CULTIVATION OF THE PATH*

What is cultivation of the Path (*mārgabhāvanā*)? It consists of cultivation (meditation) with the view of

(i) acquisition (*pratilambhabhāvanā*),

(ii) frequent practice (*niṣevaṇabhāvanā*),

(iii) deliverance (or purification) (*nirdhāvanabhāvanā*)[286] and

(iv) counteragent (*pratipakṣabhāvanā*),[287]

(i) What is cultivation with the view of acquisition (*pratilambha-bhāvanā*)? It is the meditation with the view of producing wholesome qualities that have not yet been produced (*anutpannānāṃ kuśalānāṃ dharmāṇām utpādāya*).[288]

(ii) What is meditation with the view of frequent practice (*niṣevaṇabhāvanā*)? It is meditation with the view of stability, of absence of confusion (so as not to forget), of multipying, of increasing and growth of the wholesome qualities that have already been produced (*utpannānāṃ kuśalānāṃ dharmaṇaṃ sthitaye asammoṣāya bhūyobhāvāya vṛddhivipulatāyai*).[289]

(iii) What is meditation with the view of deliverance (or purification, *nirdhāvanabhāvanā*)? It is the meditation with the view of destroying the demeritorious and unwholesome qualities that have already been produced (*utpannānāṃ pāpakānāṃ akuśalānāṃ dharmāṇām prahāṇāya*).[290]

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[285] For details on *prayogamārga, ānataryamārga, vimuktimārga and viśeṣmārga* see Kośa, V, pp. 103, 104

[286] *Nirdhāvana* can be derived either from *nir+dhāv*, 'to run' (thus 'to save oneself'), 'to escape, to few oneself', or from *nir+dhāv* 'to cleanse, to wash', (hence 'to purify'). Both of these fit this case. Here *nirdhāvana* means to escape or be freed from unwholesome and bad ideas and qualities which occur in oneself, i.e., to purify oneself from bad ideas and qualities.

[287] This fourfold division of *mārgabhāvanā* is exactly the same as the fourfold division of the *samyagvyāyāma* (of the Noble Eightfold Path) or of the *samyakpradhāna*, as will be seen according to the following definitions compared with those of the Pali texts. (In the Pali texts only the order is different, the first two terms being given last and the last two first).

[288] Cf. *anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya*. D II, p. 312; M II, p. 11: A II, p. 15.

[289] Cf. *uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā,* ibid.

[290] Cf. *uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya*, ibid.

(iv) What is meditation with the view of counteragent (*pratipakṣa-bhāvanā*)? It is the meditation with the view of the non-production of demeritorious unwholesome qualities that have not yet been produced (*anutpannānāṃ pāpakānāṃ akuśalānāṃ dharmāṇāṃ anutpādāya*).[291]

Moreover,

(i) the Path, when it appears (*utpadyamāna*), sets up (*avasthāpayati*) its traces or imprints (*svām vāsanām*): this is meditation with the view of acquisition (*pratilambha-bhavānā*).

(ii) The path itself, when one encounters it directly (*sammukhībhūta*), becomes the meditation (*bhāvanā*): this is the meditation with the view of frequent practice (*niṣevaṇabhāvanā*).

(iii) The same path abandons (*vijahāti*) its obstacle (*svam āvaraṇam*): this is the meditation with the view of liberation (*nirdhāvanabhāvanā*).

(iv) The same path sets up (*avasthāpayati*) the abandoned obstacle (*vihīnam āvaraṇam*) in such a way that it will not reappear in the future (*āyatyām anutpattidharmatāyām*): this is the meditation with the view of counteragent (*pratipakṣabhāvanā*).

CAD.2.4.3. ### *FOUR KINDS OF COUNTERAGENTS*

Furthermore, the counteragent (*pratipakṣa*) is fourfold: the counteragent of

(1) criticism (*vidūṣanāpratipakṣa*),

(2) abandoning (*prahāṇapratipakṣa*),

(3) assistance (*ādhārapratipakṣa*) and

(4) distancing (*dūrībhāvapratipakṣa*)

these are called meditation with the view of counteragent (*pratipakṣabhāvanā*).

(*1*) What is the counteragent of criticism (*vidūṣaṇapratipakṣa*)**?** It is seeing the bad consequences (*ādīnavadarśanam*) of impure conditioned things (*sāsraveṣu saṃskāreṣu*).

(*2*) What is the counteragent of abandoning (*prahāṇapratipakṣa*)**?** It is the Path of application and the immediate path (*prayogānantaryamārgaḥ*) mentioned above.

(*3*) What is the counteragent of assistance (*ādhārapratipakṣa*)**?** It is the path of liberation (*vimuktimārga*) mentioned above.

(*4*) What is the counteragent of distancing (*dūrībhāvapratipakṣa*)**?** It is the following path, i.e., the *viśeṣamārga* mentioned above.

CAD.2.4.4. ### *ELEVEN TYPES OF PATH*

Moreover,

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[291] Cf. *anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya*, ibid.

(1) the path of examining things (*vastuparīkṣāmārga*),[292]

(2) the path of energetic exertion (*vyāvasāyikamārga*),[293]

(3) the path of preparation with the view of meditative stabilization (*samādhiparikṣamārga*),[294]

(4) the path of application with the view of perfect understanding (*abhisamayaprāyogikamārga*),[295]

(5) the path supporting perfect understanding (*abhisamayaśliṣtamārga*),[296]

(6) the path of perfect understanding (*abhisamayamārga*),[297]

(7) the path leading to purity and emancipation (*viśuddhinairyāṇikamārga*),[298]

(8) the path divided according to the bases and faculties (*niśrayendriyabhinnamārga*),[299]

(9) the path of purification by means of the three trainings (*śikṣātrayapariśodhanamārga*),[300]

(10) the path producing all the good qualities (*sarvaguṇanirhārakamārga*)[301] and

(11) the path including the totality of the paths (*mārgasaṃgrahamārga*)[302]

all of these are called the Path.

CAD.2.4.5. ### *37 QUALITIES CONTRIBUTING TO AWAKENING, ETC.*

This Path also includes respectively (*yathākramam*)

(i) the thirty-seven qualities contributing to awakening (*saptatrimśad bodhipakṣadharma*),[303]

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[292] This refers to the four *smṛtyupasthāna*s explained below. Here *vastu* means *kāya* (body), *vedana* (sensation), *citta* (mind) and *dharma* (mental qualities and objects).

[293] This refers to the four *samyakpradhāna*s explained below.

[294] This refers to the four *ṛddhipāda*s explained below.

[295] This refers to the five *indriya*s explained below.

[296] This refers to the five *bala*s explained below.

[297] This refers to the seven *bodhyaṅga*s explained below.

[298] This refers to the Eightfold Noble Path explained below.

[299] This refers to the four *pratipad*s explained below.

[300] This refers to the four *dharmapada*s explained below.

[301] This refers to *śamatha* and *vipaśanā* explained below.

[302] This refers to the three *indriya*s explained below.

[303] The thirty-seven *bodhipakṣadharma* are:

smṛtyupasthāna	4
samyakpradhāna	4
ṛddhipāda	4

(ii) the four practices (*catasraḥ pratipadaḥ*),

(iii) the four stages of virtue (*catvāri dharmapadāni*),

(iv) tranquility and insight (*śamatha-vipaśyanā*) and

(v) the three faculties (*trīṇi indriyāṇi*).[304]

CAD.2.4.5.a. *THE 37 QUALITIES CONTRIBUTING TO AWAKENING*

CAD.2.4.5.aa. *THE FOUR APPLICATIONS OF MINDFULNESS (SMṚTYUPASTHĀNA)*

With regard to the applications of mindfulness (*smṛtyupasthāna*), one should understand

(1) the object (*ālambana*),

(2) the nature (*svabhāva*),

(3) the accompaniment (*sahāya*, concomitance),

(4) the cultivation (*bhāvanā*) and

(5) the result of cultivation (*bhāvanāphala*)

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indriya		5
bala		5
bodhyaṅga		7
āryamārgāṅga	8	
		37

These are explained in the following pages. They are exactly the same as in the post-canonical Pali sources. For example, see Vsm. p. 678 and following. See also Kośa, VI, p. 281. But the canonical Pali texts do not give all thirty-seven qualities under the term *bodhipakkhiyā dhammā*. S V, pp. 227, 237-9 gives only the five *indriya*s 'faculties' (*saddhā, viriya, sati, samādhi, paññā*) as *bodhipakkhiyā dhammā*. Vbh, p. 249 gives only the seven *bojjaṅga*s as *bodhipakkhiyā dhammā*. A III, pp. 70, 300-1 uses only the term *bodhipakkhiya dhamma* without mentioning their number or enumerating them. D II, p. 120, M III, p. 289 and A IV, p. 125 give all the thirty-seven qualities (*cattāro satipaṭṭhānā cattāro sammappadhāna*, etc.) without calling them *bodhipakkhiyā dhammā*. But A IV, p. 203 (*Pahārāda-sutta*) comparing the *dhamma-vinaya* Doctrine and Discipline) to the *mahāsamudda* (great ocean) enumerates the thirty-seven qualities and calls them metaphorically *ratana* (jewels), but not *bodhipakkhiyā dhammā*. D II, p. 120 simply calls them *dhammā*. D III, p. 102 calls them *kusalā dhammā*. Vbh, p. 372 gives all thirty-seven and calls them *saddhammo* but not *bodhipakkiyā dhammā*. These examples indicate that the list of the *bodhipakkiya dhammā* was not fixed definitively under this term during the canonical period.

[304] This phrase shows that the eleven categories of the path mentioned above correspond to the various virtues and practices given here as follows: 1. *vastuparīkṣamārga* (= 4 *smṛtyupasthāna*s); 2. *vyāvasāyikamārga* (= 4 *samyakpradhāna*s); 3.*samādhiparikarmamārga* (= 4 *ṛddhipāda*s); 4. *abhisamayaprāyogikamārga* (= 5 *indriya*s); 5. *abhisamayaśliṣṭamārga* (= 5 *bala*s); 6. *abhisamayamārga* (= 7 *bodhyaṅga*s); 7. *viśuddhinairyāṇikamārga* (= Noble Eightfold Path); 8. *niśrayendriyabhinnamārga* (= 4 *pratipad*s); 9. *śikṣātrayapariśodhanamārga* (= 4 *dharmapada*s); 10. *sarvaguṇanirhārakamārga* (= *śamatha-vipaśanā*); 11. *mārgasaṃgrahamārga* (= 3 *indriya*s)

in the same way as one understands the object, etc., in reference to the other virtues contributing to awakening (*bodhipakṣa*).

(1) What are the objects (*ālambana*) of application of mindfulness (*smṛtyupasthāna*)? These are the body (*kāya*), sensation (*vedanā*), mind (*citta*) and the qualities and mental objects (*dharma*). Or, these are the things belonging to oneself (*ātmāśrayavastu*), the things experienced by oneself (*ātmopabhogavastu*), oneself (*ātmavastu*) and the qualities belonging to defilement and purification of oneself (*ātmasaṃkleśa-vyavadānavastu*).

(2) What is the nature (*svabhāva*) of the application of mindfulness? It is wisdom (*prajñā*) and attentiveness (*smṛti*).

(3) What is its accompaniment (*sahāya*)? It is the mind and mental activities associated with application of mindfulness (*tatsamprayuktāś cittacaitasikā dharmāḥ*).

(4) What is its cultivation (*bhāvanā*)? It is the observation (*anupaśyanā*) of the body, etc., with regard to the inner body (*adhyātmaṃ kāya*) as well as in regard to the outer (*bahirdhā*) and the inner-outer body (*adhyātmabahirdhā*).

What is the inner body? It is the inner material spheres (bases) (*ādhyātmikāni rūpīṇyāyatanāni*).[305]

What is the outer body (*bahirdhā kāya*)? It is the outer material spheres (bases) (*bahirdhā rūpīṇyāyatanāni*).[306]

What is the inner-outer body (*adhyātmabahirdhākāya*)? It is the outer spheres (*bāhyāyatana*) which are the seats of the faculties (*indriyādhiṣṭhāna*)[307] and which are linked with the inner spheres (*ādhyātmikāyatanasambadha*); these are also the inner material spheres belonging to others (*pārasāntānikāni c' ādhyātmikāni rūpīṇyāyatanāni*).[308]

What is observation with regard to the body (*kāye kāyānupaśyanā*)?[309] It is observation of the identity (or similarity) (*samatāpaśyanā*) of the natural image of the body (*prakṛtibimbakāyasya*) with the imagined counter-image of the body (*vikalpapratibimbakāyena*).

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[305] The inner material spheres or bases (*ādhyātmikāni rūpīṇyāyatanāni*) are : eye (*cakṣu*), ear (*śrotra*), nose (*ghrāṇa*), tongue (*jihvā*) and body (*kāya*).

[306] The outer material spheres or bases (*bahirdhā rūpīṇyāyatanāni*) are: visible forms (*rūpa*), sound (*śabda*), smell (*gandha*), taste (*rasa*) and tangible (*spraṣṭavya*).

[307] Here the word 'faculty' means the eye, etc. They reside on the outer spheres such as visible forms, sounds, etc.

[308] The inner material spheres belonging to others are *cakṣu* (eye), *śrotra* (ear), *ghṛāna* (nose), *jihvā* (tongue) and *kāya* (body) of other people which are the outer material spheres for oneself. The inner spheres of A become the outer spheres for B.

[309] Lit., observation of the body with regard to the body.

What is inner sensation (*adhyātmaṃ vedanā*)? It is the sensation produced as a result of one's own body.

What is outer sensation (*bahirdhā vedanā*)? It is the sensation produced as a result of the outer body.

What is inner-outer sensation (*adhyātmabahirdhā vedanā*)? It is the sensation produced as a result of the inner-outer body.[310] In the same way as with sensation, so for mind (*citta*), qualities and mental objects (*dharma*). One should understand observation in regard to sensations, etc., respectively, in the same way as observation in regard to the body.

Moreover, **cultivation** (*bhāvanā*) concerns

(i) wish (*chanda*),

(ii) energy (*vīrya*),

(iii) effort (*vyāyāma*),

(iv) perseverance (*utsāha*),

(v) energetic action (*utsūḍhi*),

(vi) not slackening (*aprativāṇi*),

(vii) attentiveness (*smṛti*), (

(viii) mindfulness (*saṃprajanya*) and

(ix) diligence (*apramāda*).[311]

(i) The development of volition (*chandabhāvanā*) is accomplished by counteracting the minor defilement of lack of attentiveness (*amanasikāropakleśa*). (ii) The development of energy (*vīryabhāvanā*) is accomplished by counteracting the minor defilement of laziness (*kausīdyopakleśa*).

(iii) The development of effort (*vyāyāmabhāvanā*) is accomplished by counteracting the minor defilements of torpor and excitement (*layauddhatyopakleśa*).

(iv) The development of perseverance (*utsāhabhāvanā*) is accomplished by counteracting the minor defilement of mental apathy (*cetaso līnatvopakleśa*).

(v) The development of energetic action (*utsūḍhibhāvanā*) is accomplished by counteracting the minor defilements of discouragement, distress and fatigue (*viṣādaparisrava-parikhedopakleśa*).

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[310] The inner-outer body (*adhyātmabahirdhākāya*) as explained above in this paragraph.

[311] Cf. …*cando ca vāyāmo ca ussāho ca ussoḷhi ca appaṭivāṇi ca sati ca sampajaññañca*… A II, p. 93, 195; III, p. 307; IV, 320; S V, p. 440.

(vi) The development of not slackening (*aprativāṇibhāvanā*) is accomplished by counteracting the minor defilement of satisfaction with the acquiring (obtaining) of a little of what is wholesome (*alpamātrakuśalasaṃtuṣṭi*).

(vii) The development of attentiveness (*smṛtibhāvanā*) is accomplished by counteracting the minor defilement of confusion (forgetfulness) (*sammoṣa*) with regard to the teachings of the Blessed One (*bhagavataḥ śasane*).

(viii) The cultivation of mindfulness (*samprajanyabhāvanā*) is accomplished by counteracting the minor defilement of regret concerning transgressions (*āpattivipratisāra*).

(ix) The development of diligence (*apramādabhāvanā*) is accomplished by counteracting the minor defilement of abandoning obligations with respect to the wholesome (*kuśaleṣu nikṣiptadhura*).

(5) What is the result of cultivation (*bhāvanāphala*) of the application of mindfulness? It is the abandonment of the four errors (*viparyasa*),[312] entry into the four Truths, and detachment from the body (*kāya*), etc.

CAD.2.4.5.ab. **_THE FOUR KINDS OF RIGHT EXERTION (SAMYAKPRADHĀNA)_**

(1) What is the object (*ālamabana*) of the four kinds of right exertion (*samyak-pradhāna*)?

It is:

(i) the produced (*utpanna*),

(ii) the not yet produced (*anutpanna*),

(iii) the adverse (*vipakṣa*, opposite) and

(iv) the counteragent (*pratipakṣa*).[313]

(2) What is their nature (*svabhāva*)? It is effort (*vyāyāma*).

(3) What is their accompaniment (*sahāya*)? It is the mind and the mental activities associated with them (*tatsamprayuktāś cittacaitasikā dharmāḥ*).

(4) What is their cultivation (*bhāvanā*)? The sūtra says: One produces the wish (*chandaṃ janayati*), one exerts oneself (*vyāyacchate*), one makes an energetic effort (*vīryam ārabhate*), one uses one's mind

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[312] The four errors (*viparyāsa*) are: to consider that which is impermanent (*anitya*) as permanent (*nitya*), that which is suffering (*duḥkha*) as happiness (*sukha*), that which is impure (*aśubha, aśuchi*) as pure (*śubha, śuchi*) and that which is not the self (*anātma*) as the self (*ātma*). See Kośa, V, p. 21.

[313] That is to say, *utpannakuśala* (the wholesome that is already produced), *anutpannakuśala* (the wholesome not yet produced, *akuśala* (the unwholesome already produced) and the counteragents hindering the appearance of the unwholesome not yet produced.

vigorously (*cittam pragṛhṇāti*) and one trains it (*pradadhāti*).[314] This is how cultivation by energy is explained.

The basis (*āśraya*) is the wish (*chanda*); energy (*vīrya*) is zeal (*udyoga*). One produces the wish (*chanda*) for tranquility (*śamatha*), energetic activity (*pragraha*), equanimity (*upekṣā*) and attentiveness concerning an object (*nimittamanasikāra*). One makes an energetic effort (*vīryam ārabhate*) to rid oneself of torpor and excitement (*layauddhatya*). Thus, after that, one can say that one uses one's mind vigourously and trains it (*cittaṃ pragṛhṇāti pradadhāti*).

(5) What is the result of the cultivation (*bhāvanāphala*) of right exertion? It is the complete abandonment of opposing qualities (*vipakṣa*) and the acquiring and increase of counteracting qualities (*pratipakṣa*). This is the result of its cultivation.

CAD.2.4.5.ac. *THE FOUR FOUNDATIONS OF SUPERNORMAL POWERS (ṚDDHIPĀDA)*

(1) What is the object (*ālambana*) of the four foundations of supernormal powers (*ṛddhipāda*)? It is the task to be accomplished by means of the attained concentration (*samādhi*).

(2) What is their nature (*svabhāva*)? It is concentration (*samādhi*).

(3) What is their accompaniment (*sahāya*)? It is

(i) the wish (*chanda*),

(ii) energy (*vīrya*),

(iii) mind (*citta*),

(iv) investigation (*mīmāṃsā*) and mind and associated mental activities (*tatsamprayuktāś cittacaitasikā dharmāḥ*).

(i) What is meditative stabilization by the wish (*chandasamādhi*)? It is the focusing (*cittasyaikāgratā*) attained by the proper application of the will.[315]

(ii) What is meditative stabilization by energy (*vīryasamādhi*)? It is the focusing of the mind (*cittasyaikāgratā*) attained by the constant application of energy.[316]

(iii) What is meditative stabilization by the mind (*cittasamādhi*)? It is the focusing of the mind attained by the power of the preceding developed concentration.[317]

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[314] Cf. …*chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati*… D III, p. 221; A II, p. 15; S V, p. 269; Vbh, p. 216.

[315] Cf. Vbh, p. 216: *chandaṃ ce bhikkhu adhipatiṃ karitvā labhati samādhiṃ labhati cittassa ekaggataṃ: ayaṃ vuccati chandasamādhi*.

[316] Cf. Vbh, p. 217: *viriyaṃ ce bhikkhu adhipatiṃ karitvā labhati samādhiṃ ladbhati cittassa ekaggataṃ: ayaṃ vuccati viriyasamādhi*.

(iv) What is meditative stabilization by investigation (*mīmāṃsāsamādhi*)? It is the one-pointed focusing of the mind attained thanks to the hearing (study) of the doctrine and by inner reflection.[318]

Furthermore,

(i) meditative stabilization by the wish (*chandasamādhi*) is the focusing of the mind (*cittasyaikāgratā*) attained by producing the wish.

(ii) Meditative stabilization by energy (*vīryasamādhi*) is the focusing of the mind attained by making an energetic effort.

(iii) Meditative stabilization by the mind (*cittasamādhi*) is the focusing of the mind attained by using the mind.

(iv) Meditative stabilization by investigation (*mīmāṃsāsamādhi*) is the focusing of the mind attained by using the mind vigorously.

(4) What is their cultivation (*bhāvanā*)? It is the practice of the eight conditions of practice (*pradhānasaṃskāra*).

What are these eight conditions? They are:

(1) wish (*chanda*),

(2) effort (*vyāyāma*),

(3) faith (*śraddha*),

(4) relaxation (*praśrabdhi*),

(5) attentiveness (*smṛti*),

(6) introspection (*samprajanya*),

(7) will (*cetanā*) and

(8) equanimity (*upekṣā*).[319]

These eight conditions are again grouped into four categories consisting of:

(a) energetic effort (*vyāvasāyika*),[320]

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[317] The definition of *cittasamādhi* given in Vbh, p. 218 is different: *cittaṃ ce bhikkhu adhipatiṃ karitvā labhati samādhiṃ labhati cittassa ekaggataṃ: ayaṃ vuccati cittasamādhi.*

[318] The definition of *vīmaṃsāsamādhi* (= *mīmāṃsāsamādhi*) given by Vbh, p. 219 is different: *vīmaṃsaṃ ce bhikkhu adhipatiṃ karitvā labhati samādhiṃ labhati cittassa ekaggataṃ: ayaṃ vuccati vīmaṃsāsamādhi*.

[319] Vbh, p. 217 explains the word *padhānasaṃkhāra* (= *pradhānasaṃskāra*) differently and does not give these eight qulaities: *Tattha katamo padhānasaṃkhāro? Yo cetasiko viriyārambho nikkamo parakkamo uyyāmo vāyāmo ussāho ussoḷhi thāmo dhiti asithilaparakkamatā anikkhittachandatā anikkhittadhuratā dhurasampaggāho viriyaṃ viriyindriyaṃ viriyabalaṃ sammāvāyāmo: ayaṃ vuccati padhānasaṃkhāro*.

(b) facilitation (*anugrāhaka*),[321]

(c) connection (*aupanibandhika*)[322] and

(d) counteragent (*pratipakṣika*).[323]

Furthermore, the cultivation (*bhāvanā*) of (i) aspiration (*chanda*), (ii) energy (*vīrya*), (iii) mind (*citta*) and (iv) investigation (*mīmāṃsā*) is twofold:

(a) the cultivation of abandoning restriction (*saṃkṣepa*) and distraction (*vikṣepa*) and the

(b) cultivation of diligence (*alīnatva*) and of non-distraction (*avikṣepa*) and the compliance based on both of these.

(5) What is the result of the cultivation (*bhāvanāphala*) of the foundations of the supernormal powers? It is the clear understanding of the Truth (*dharmābhijñā*) at will and the manifestation of higher knowledge (supernormal powers) (*abhijñāpradarśana*).

The result also consists of: acquisition (*adhigama*), obtainment (*prāpti*), flexibility (*karmaṇyatā*), mastery (*vaśita*) and activity (*kāritra*) in regard to various things, and in the accomplishing at will of such things as various marvels (*ṛddhi*), and in the attainment of higher qualities (*adhiguṇa*).

CAD.2.4.5.ad.

THE FIVE FACULTIES (PAÑCENDRIYA)

(1) What is the object (*ālamabana*) of the five faculties (*pañcendriya*)? It is the four noble Truths (*catvāryāryasatyāni*).

(2) What is their nature (*svabhāva*)? It is faith (*śraddhā*), energy (*vīrya*), attentiveness (*smṛti*), concentration (*samādhi*) and wisdom (*prajñā*).[324]

(3) What is their accompaniment (*sahāya*)? It is the mind and associated mental activities (*tatsamprayuktaś cittacaitasikā dharmāḥ*).

(4) What is their cultivation (*bhāvana*)? It is

(i) the cultivation of application (*prayogabhāvanā*), by means of the faculty of faith (*śraddhendriya*), with the view of producing complete and strong conviction (*abhisampratyaya-samutthāna*) in regard to the Truths;

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[320] *Chanda* (volition) and *vyāyāma* (effort) are *vyāvasāyika*.

[321] *Śraddhā* (faith) and *praśrabdhi* (relaxation) are *anugrāhaka*.

[322] *Smṛti* (attentiveness) and *samprajanya* (introspection/mindfulness) are *aupanibandhika*.

[323] *Cetanā* (will) and *upekṣā* (equanimity) are *prātipakṣika*.

[324] Vbh, p. 341 gives the same list.

(ii) the culitvation of application, by means of the faculty of energy (*vīryendriya*), with the view of producing effort (*vyāyāma*) so as to complete the already arisen strong conviction in regard to the Truths;

(iii) the cultivation of application, by means of the faculty of attentiveness (*smṛtīndriya*), with the view of producing non-confusion (non-forgetfulness, *asammoṣa*), for the purpose of maintaining attentiveness (*smṛti*) in the person who is making an energetic effort in regard to the Truths;

(iv) the cultivation of application, by means of the faculty of meditative stabilization (*samādhīndriya*), with the view of producing one-pointedness of mind (*cittaikāgratā*) in the person who is maintaining attentiveness (*smṛti*) in regard to the Truths; the cultivation of application, by means of the faculty of wisdom (*prajñendriya*), with the view of producing investigation (*pravicaya*) in the person whose mind is concentrated on the Truths.

(5) What is the result of the cultivation (*bhāvanāphala*) of the five faculties? It is the accomplishment of acquiescence to the supreme mundane qualities by the production of the understanding of the Truths and by the preparation for the state of heat (*uṣmagata*) and the state of summit (*mūrdha*).

CAD.2.4.5.ae.

THE FIVE POWERS (PAÑCABALA)

As with the five faculties, so for the five powers (*pañcabala*). They are called powers because they crush and wipe out the dangers that are opposed to them, and because of their superiority.

CAD.2.4.5.af.

THE SEVEN FACTORS OF AWAKENING (SAPTA-BODHYAṄGA)

(1) What is the object (*ālambana*) of the seven factors of awakening (*sapta-bodhyaṅga*)? It is the true nature of the four Noble Truths.

(2) What is their nature (*svabhāva*)? It is

(i) attentiveness (*smṛti*),

(ii) investigation into the teachings (*dharmavicaya*),

(iii) energy (*vīrya*),

(iv) joy (*prīti*),

(v) serenity (*praśrabdhi*),

(vi) concentration (*samādhi*) and

(vii) equanimity (*upekṣā*).

(i) Attentiveness is the basis factor (*sanniśrayāṅga*);

(ii) investigation into the Truths is the nature factor (*svabhāvāṅga*);

(iii) energy is the exit factor (*niryāṇāṅga*);

(iv) joy is the beneficial factor (*anuśaṃsāṅga*);

(v-vii) serenity, concentration and equanimity are the stainless factors (*asaṃkleśāṅga*) as a result of the absence of stains, association with the absence of stains and the nature of the absence of stains.

(3) What is their accompaniment (*sahāya*)? It is the mind and associated mental factors (*tatsamprayuktāś cittacaitasikā dharmāḥ*).

(4) What is their cultivation (*bhāvanā*)? It is the development of attentiveness as a factor of awakening (*smṛtisambodhyaṅga*) associated with discrimination (*vivekaniśrita*), detachment (*virāganiśrita*), cessation (*nirodhaniśrita*) and turned towards abandonment (*vyavasargapariṇata*).[325] As it is with attentiveness as factor of awakening, so it is for equanimity as factor of awakening (*upekṣāsambodhyaṅga*).[326] The development of the factors of awakening having as object the four Truths is explained by these four terms respectively.[327]

(5) What is the result of the cultivation (*bhāvanāphala*) of the factors of awakening? It is the abandonment of the defilements that should be abandoned by vision (*darśana*).

CAD.2.4.5.ag. *THE EIGHT FACTORS OF THE NOBLE PATH (AṢṬA ĀRYAMĀRGĀṄGA)*

(1) What is the object (*ālambana*) of the eight factors of the Noble Path (*aṣṭa āryamārgāṅga*)? It is the real nature (*yathābhūtatā*) of the Four Noble Truths.

(2) What is their nature (*svabhāva*)? It is

(i) right view (*samyagdṛṣṭi*),

(ii) right thought (*samyaksaṃkalpa*),

(iii) right speech (*samyagvāc*),

(iv) right action (*samyakkarmānta*),

(v) right livelihood (*samagājīva*),

(vi) right effort (*samyagvyāyāma*),

(vii) right attentiveness (*samyaksmṛti*) and

(viii) right concentration (*samyaksamādhi*).[328]

(i) Right view is the factor of discernment, correct discrimination (*paricchedāṅga*);

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[325] Cf. …. *satisambojjaṅgaṃ bhāveti vivekanissitaṃ vīraganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ*. D III, p. 226; M II, p. 12, III, p. 275; Vbh, p. 229.

[326] I.e. the other Factors of Awakening are also associated with discrimination, etc.

[327] I.e. *vivekaniśrita* refers to *duḥkhasatya*, *virāganiśrita* refers to *samudayasatya*, *nirodhanośrita* refers to *nirodhasatya* and *vyavasargapariṇata* refers to *mārgasatya*.

[328] The very same list of the eight factors of the Noble Path is found throughout the Pali texts, e.g. D II, p. 311; M I, p. 15; A I, p. 177; S V, p. 421; Vbh, p. 104, etc.

(ii) right thought is the factor producing harmonious contact with others (*parasamprāpaṇāṅga*);[214]

(iii) right speech,

(iv) right action and

(v) right livelihood are the factors producing trust in others (*parasampratyayāṅga*) as a result of purity of view, of morality and of livelihood (*dṛṣṭiśīlājīvaviśuddhi*);[215]

(vi) right effort is the factor that brings relief from the major defilements (*kleśāvaraṇaviśodhanāṅga*);[329]

(vii) right attentiveness is the factor that brings relief from the minor defilements (*upakleśāvaraṇaviśodhanāṅga*);[330]

(viii) right concentration is the factor that frees the obstructions to the special qualities (supernormal qualities) (*vaiśeṣikaguṇāvaraṇaviśodhanāṅga*).[331]

(3) What is their accompaniment (*sahāya*)? It is the mind and the mental activities associated with them (*tatsamprayuktaś cittacaitasikā dharmāḥ*).

(4) What is their cultivation (*bhāvanā*)? It is the same as those of the Factors of Awakening (*bodhyāṅga*).

(5) What is the result of their development (*bhāvanāphala*)? It consists of discernment, harmonious contact with others, trust on the part of others, freedom from the obstructions of the major and minor defilements and freedom from the obstructions to the special qualities.

CAD.2.4.5.b. ### *THE FOUR PRACTICES (PRATIPADAḤ)*

What are the four practices (*catasraḥ pratipadaḥ*)? These are:

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[21]4 Right thought (*samyaksamkalpa*) consists of the thought of renunciation, of abandoning the possession of desires (*naiṣkramyasaṃkalpa*), of the thought of compassion, of loving-kindness (*avyāpādasaṃkalpa*), and of the thought of non-violence (*avihiṃsāsaṃkalpa*). D II, p. 312. These thoughts produce social harmony. This is why right thought is called the factor that produces harmony with others.

Right Speech (*samyagvāc*) is that which is without lies, scandal, coarseness or harmful gossip. Right action (*samyakkarmānta*) is that which is without harm to life, without theft and without sexual misconduct. Right livelihood (*samyagājīva*) is that which does not consist of professions harmful to others, e.g. trade in weapons, trade in animals for butchering, trade in poisons, intoxicating drink, etc. D II, p. 312. These three factors contribute to trust and mutual safety. That is why they are called the factors producing trust in others (*parasampratyayāṅga*).

[329] Right effort (*samyagvyāyāma*) is the same as *samyakpradhāna* explained above. See also D II, p. 312.

[330] Right attentiveness (*samyaksmṛti*) is the same as *smṛtyupasthāna* explained above. See also D II, p. 313.

[331] Right concentration (*samyaksamādhi*) refers to the four *rūpāvacaradhyāna*s (= *vaiśeṣikaguṇa*) explained above. See also D II, p. 313.

(i) the painful practice producing superior knowledge slowly (*duḥkhā pratipad dhandhābhijñā*),

(ii) the painful practice producing superior knowledge quickly (*duḥkhā pratipad kṣiprābhijñā*),

(iii) the pleassant practice producing superior knowledge slowly (*sukhā pratipad dhandhābhijñā*) and

(iv) the pleasant practice producing superior knowledge quickly (*sukhā pratipad kṣiprābhijñā*).[332]

(i) The first consists of the fundamental concentrations (*mauladhyāna*)[333] not obtained by those whose faculties are weak (*mṛdvindriya*);[334]

(ii) the second consists of the fundamental concentrations not obtained by those whose faculties are sharp (*tīkṣṇendriya*);

(iii) the third consists of the fundamental concentrations obtained by those whose faculties are weak; and

(iv) the fourth consists of the fundamental concentrations obtained by those whose faculties are sharp.[335]

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[332] The same four practices are found in D III, p. 106; A II, pp. 149, 154, V, p. 63: *Catasso imā bhikkhave paṭipadā. Katamā catasso*? *Dukkhā paṭipadā dandhābhiññā, dukkhāpaṭipadā khippābhiññā, sukhāpaṭipadā dandhābhiññā, sukhā paṭipadā khippābhiññā. Ime kho bhikkhave catasso paṭipadā ti*.

It is interesting to note here that, in a conversation between Mogallāna and Sāriputta, the former confided that he had attained the state of arhant by the painful practice producing superior knowledge quickly (*dukkhā paṭipadā khippābhiññā*), whereas the latter confided that he had attained it by the pleasant practice producing superior knowledge quickly (*sukhā paṭipadā khippābhiññā*). A II, pp. 154-5.

[333] The *mauladhyāna*s are the four *dhyāna*s and the four *ārūpya*s. See Kośa, chap. VIII, p. 145.

[334] Here these faculties (*indriya*) are *śraddhā* (faith), *vīrya* (energy), *smṛti* (attentiveness), *samādhi* (concentration) and *prajñā* (wisdom) as explained in A II, p. 149.

[335] Cf. the explanation of the four *pratipad*s given in A II, pp. 149-150: Someone is by nature excessively greedy (*tibbarāgajātiko*), angry (*tibbadosajātiko*) and ignorant (*tibbamohajātiko*), and frequently experiences the pain and suffering caused by greed, hatred and illusion, and his five faculties (*pañcinriyāni*), namely faith (*saddhā*), energy (*viriya*), attentiveness (*sati*), concentration (*samādhi*) and wisdom (*paññā*) are weak (*mudūni*). As a result of the weakness of his five faculties, he arrives slowly at the insight leading to the destruction of the impurities (*āsavakkhaya*). This is called the painful practice producing superior knowledge slowly (*dukkha paṭipadā dandhābhiññā*).

Someone is excessively greedy … and frequently experiences the suffering …, but his five faculties are sharp. As a result of these sharp faculties he arrives quickly … This is called the painful practice producing superior knowledge quickly (*dukkhā paṭipadā khippābhiññā*).

Someone is not excessively greedy and does not experience the pain and suffering produced by greed … but his five faculties are weak. Thus he arrives slowly at the insight … This is called the pleasant practice producing superior knowledge slowly (*sukhā paṭipadā dandhābhiññā*).

Someone is not excessively greedy … and his five faculties are sharp. Thus he arrives quickly…. This is called the pleasant practice producing superior knowledge quickly (*sukhā paṭipadā khippābhiññā*).

CAD.2.4.5.c. ### *THE FOUR STAGES OF VIRTUE (CATVĀRI DHARMAPADĀNI)*

What are the four stages of virtue (*catvāri dharmapadāni*)? These are

(1) the absence of avarice (*anabhidyā*),

(2) the absence of enmity (*avyāpāda*),

(3) right attentiveness (*samyaksmṛti*) and

(4) right concentration (*samyaksamādhi*).[336]

(1-2) The purity of the discipline of superior morality (*adhiśīlaśikṣāviśuddhi*) belongs to those who are free of avarice and of enmity;

(3) the purity of the discipline of superior mind (*adhicittaśikṣāviśuddhi*) belongs to those who have right attentiveness;

(4) the purity of the discipline of superior wisdom (*adhiprajñāviśuddhi*) belongs to those who have right concentration.[337]

CAD.2.4.5.d. ### *TRANQUILITY AND INSIGHT*

What is tranquility (*śamatha*)? It is

(1) the contraction (close binding) (*upanibandha*) of the mind (*citta*),

(2) its fixation (*śthāpana*), its placement (*saṃsthāpana*),

(3) its establishment (*avasthāpanna*),

(4) its maintenance (*upathāpana*),

(5) its control (*damana*),

(6) its calmness (*śamana*),

(7) its tranquility (*vyupaśamana*),

(8) its unification (*ekotikaraṇa*),

(9) its composition (*samādhāna*) in itself (*adhyātman*).

What is insight (*vipaśyanā*)? It is

(1) investigation (*vicaya*),

(2) search (*pravicaya*),

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[336] Pradhan’s restoration which gives *alobhādveṣāṇām* is obviously in error. Cf. DIII, p. 229; A II, p. 29: *cattāri dhammapadāni: anabhijjhā dhammapadaṃ, avyāpādo dhammapadaṃ, sammāsati dhammapadaṃ, sammāsamādhi dhammapadaṃ*.

[337] These three phrases refer respectively to the well-known three disciplines: *śīla*, *samādhi* and *prajñā.*

(3) complete reasoning (*parivitarka*),

(4) inquiry (*mīmāmsā*) into things (*dharma*) such as the desires (*kāma*),

(5) the counteragents (*pratipakṣa*),

(6) disturbance (*dauṣṭhulya*),

(7) objects (*nimitta*),

(8) fetters (*saṃyojana*), such as the perversions (*viparyāsa*) of those who are oppressed by desires, and such as the establishment of those whose minds are not perverted.

Furthermore, with respect to tranquility and insight (*śamatha-vipaśyanā*), there are four paths:

(i) A person is in possession of tranquility but not of insight: the cultivation of insight (*vipaśyanābhāvanā*) is prescribed for such tranquillity.

(ii) A person is in possession of insight but not of tranquility: the cultivation of tranquility (*śamathabhāvanā*) is prescribed for insight.

(iii) A person is not in possession of either tranquility or of insight: the simultaneous cultivation of both is prescribed to remove the torpor and the excitement of the mind of such a person.

(iv) A person is in possession of both tranquility and insight: the progress of the person who has both tranquility and insight at the same time is simultaneous.

CAD.2.4.5.e.
THE THREE FACULTIES (TRĪṆĪNDRIYĀṆI)

What are the three faculties (*trīṇīndriyāṇi*)? They are:

(i) the faculty of the mind "I will understand what (the truth) I do not understand" (*anājñātamājñāsyāmīndriya*),

(ii) the faculty of perfect knowledge of the Truth (*āÁñendriya*) and

(iii) the faculty of the conviction "I have understood the Truth (*ānñātāvīndriya*)."[338]

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[338] Cf. Vbh, p. 124. *Tattha katamaṃ anaññātaññassāmītindriyaṃ? Yā tesaṃ dhammānaṃ aññātānaṃ adiṭṭhānaṃ appattānaṃ aviditānaṃ asacchikatānaṃ sacchikiriyāya paññāpajānanā… amoho dhammavicayo sammādiṭṭhi dhammavicayasambhojjaṅgo, maggaṅgaṃ maggapariyāpannaṃ: idaṃ vuccati anaññātaññassāmītindriyaṃ.*

Tattha katamaṃ aññindriyaṃ? Yā tesam dhammānaṃ ñātānaṃ diṭṭhānaṃ … sacchikatānaṃ sacchikiriyāya paññā pajānanā … amoho dhammavicayo sammādiṭṭhi … idaṃ vuccatiaññindriyaṃ.

Tattha katamaṃ aññātāvindriyaṃ? Yā tesaṃ aññātāvīnaṃ dhammānaṃ aññā paññā pajānanā … amoho dhammavicayo sammādiṭṭhi … idaṃ vuccati aññātāvindriyaṃ.

See also Dhs v. 296. 364, 558; D III, p. 219; Kośa, chap. II, pp. 116-7.

(i) What is the faculty of the mind "I will understand what (the truth) I do not understand"? It is the faculty practiced in the path of application (*prayogamārga*) and in the first fifteen moments of mind (*cittakṣaṇa*) in the path of insight (*darśanamārga*).[339]

(ii) What is the faculty of perfect knowledge of the Truth? It is the faculty practiced in the entire path of learning (*śaikṣamārga*) beyond the fifteenth moment of mind in the path of insight.[340]

(iii) What is the faculty of the conviction "I have understood the Truth"? It is the faculty practiced in the path of no-more learning (*aśaikṣamārga*).[341]

In the path of cultivation (*bhāvanāmārga*) of those who are on the stage of the first absorption (*prathamadhyānabhūmi*), even the wholesome roots belonging to the realm of the sense pleasures (*kāmāvacara kuśalamūla*) serve the meditation (*bhāvanā*) because they have obtained mastery over them. Just as the wholesome roots belonging to the realm of the sense pleasures are useful in meditation in the case of those who are on the stage of the first ansorption, so the wholesome roots of the lower stages (*adhobhūmika kuśalamūla*) are useful in meditation in the path of cultivation of those who are on the higher levels (*ūrdhvabhūmika*) because they have obtained mastery over the wholesome roots of the lower levels.

CAD.2.5. *THE PATH OF CONCLUSION (NIṢṬHĀMĀRGA).*

5. What is the Path of conclusion, the Path of no-more-learning (*niṣṭhāmārga*)?

It is the diamond-like meditative stabilization (*vajropamasamādhi*) because it

- calms all disturbances (*sarvadauṣṭhulya*),
- abandons all fetters (*sarvasaṃyoga*) and
- brings liberation from all fetters (*sarvavisaṃyoga*);[342]

after that, there is

- the activity of the fundamental transformation of the base (*nirantarāśrayapravṛtti*),[343]
- the knowledge of the exhaustion of the defilements (*kṣayajñāna*),
- the knowledge of the non-appearance of the abandoned defilements (*anutpādajñāna*) and

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[339] The fifteen moments of mind in the path of insight are from *duḥkhe dharmajñānakṣānti* to *mārge' nvayajñānakṣānti*. See above and also Kośa, chap. VI, p. 191.

[340] The sixteenth moment of mind in the path of insight is *mārge 'nvayajñāna*. See above and also Kośa, chap.VI, p. 192.

[341] This means that *ājñātāvīndriya*, the faculty (of the conviction 'I have understood the Truth) belongs to the arhant.

[342] *Visaṃyoga* is 'disunion', liberation from *kāmā* (sense pleasures), from *bhava* (existence and becoming), from *diṭṭhi* (views and opinions) and from *avijjā* (ignorance). See D III, p. 230.

[343] *Āśraya* is defined as *āśrayaparāvṛtti*.

- the ten qualities of the disciple who is beyond training (*daśa-aśaikṣadharma*).[344]

What are the ten qualities of the disciple who is beyond training? They are the eight factors of the Noble Path from the right view of the beyond-training disciple (*aśaikṣasya samyagdṛṣti*) up to the right concentation of the beyond-training disciple (*aśaikṣasya samyaksamādhi*), together with the right deliverance of the beyond-training disciple (*aśaikṣasya samyagvimukti*) and the right knowledge of the beyond-training disciple (*aśaikṣasya samyagjñāna*).[345] These are called the path of conclusion (*niṣṭhāmārga*).

What is disturbance (*dauṣṭhulya*)? It is the disturbance caused by:

1) expression (word) (*abhilāpadauṣṭhulya*) that is omnipresent (*sarvatraga*),
2) sensation (*veditadauṣṭhulya*),
3) the defilements (*kleśadauṣṭhulya*),
4) actions (*karmadauṣṭhulya*),
5) the results of actions (*vipākadauṣṭhulya*),
6) the obstruction of the defilements (*kleśāvaraṇadauṣṭhulya*),
7) the obstruction of actions (*karmāvaraṇadauṣṭhulya*),
8) the obstruction of results of actions (*vipākāvaraṇadauṣṭhulya*),
9) the hindrances (*nīvaraṇadauṣṭhulya*),
10) investigation (*vitarkadauṣṭhulya*),
11) food (*āhāradauṣṭhulya*),
12) sexual union (*maithunadauṣṭhulya*),
13) dreams (*svapnadauṣṭhulya*),
14) illnesses (*vyādhidauṣṭhulya*),
15) old age (*jarādauṣṭhulya*),
16) death (*maraṇadauṣṭhulya*),
17) fatigue (*pariśramadauṣṭhulya*),
18) solidity (*dṛḍhadauṣṭhulya*),

[344] All these terms – *vajropamasamādhi, dauṣṭhulya, saṃyoga, visaṃyoga, āśrayapravṛtti, kṣayajñāna, anutpādajñāna, daśa-aśaikṣadharma* – are explained below.

[345] See also Kośa, chap. VI, p.295.

19) gluttony[346] (*audārikadauṣṭhulya*),

20) the average (*madhyadauṣṭhulya*),

21) smallness (*sūkṣmadauṣṭhulya*),

22) the obstructions to concentration (*samāpattyāvaraṇadauṣṭhulya*),

23) the obstructions to the knowable (*jñeyāvaraṇadauṣṭhulya*).

What is fetter (*saṃyoga*)? When disturbance accumulates, this is known as acquisition of the fetter (*saṃyogalābha*).

What is liberation of the fetter (*visaṃyoga*)? When the disturbance is repulsed, this is known as acquisition of the liberation of the fetter (*visaṃyogalābha*).

What is the diamond-like meditative stabilization (*vajropamasamādhi*)? It is the concentration comprising the path of application (*prayogamārga*) or the immediate path (*ānantaryamārga*) on the occasion of the abandonment of the fetters (*saṃyojana*) in a person after his entry into the path of cultivation (*bhāvanāmārga*).[347] The inclusion of the path of application shows that henceforth this concentration cannot be hidden by the obstacles (*āvaraṇa*) and that it can overcome all the obstacles. The inclusion of the immediate path indicates the immediate appearance of the knowledge of the exhaustion of the defilements (*kṣayajñāna*) and of the knowledge of the non-appearance of the abandoned defilements (*anutpādajñāna*). This concentration (*samadhi*) is continuous (*nirantara*), firm (*dṛḍha*), of one taste (*ekarasa*) and spreads (*vyāpin*). In order to illustrate this meaning, the Blessed One has said: 'It is like a great rock, intact, without any fissure, solid, compact, which cannot be shaken by the winds blowing from the ten directions.'[348]

What is the activity of the fundamental transformation (*niranatarāśraya-pravṛtti*)? It consists of the three types of activity of transformation in a person who has obtained the Path of no-more learning (*aśaikṣamārgalābhin*). These three are the basic transformation of the mind (*cittāśrayapravṛtti*), the basic transformation of the path (*mārgāśrayapravṛtti*) and the basic transformation of disturbance (*dauṣṭhulyāśrayapravṛtti*).

What is the knowledge of exhaustion (*kṣayajñāna*)? It is the knowledge obtained by the exhaustion of the cause (*hetu*) or that which has exhaustion as its object.[349]

What is the knowledge of non-appearance (*anutpādajñāna*)? It is the knowledge obtained by abandoning the result (*phala*) or that which has non-appearance of the result as its object.[350]

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[346] Rahula gives ' grosseur, fatness'.

[347] For *bhāvanamārga*, *prayogamārga* and *ānantaryamārga*, see above.

[348] Cf. A III, p. 378. … *seto pabbato acchiddo asusiro ekaghano; atha puaratthimāya ce'pi disāya āgaccheyya bhusā vātavuṭṭhi, n'eve naṃ saṃkampeyya na sampakampeyya na sampavedheyya*…

[349] This is the knowledge of the fact that the cause has been destroyed, i.e., that there will be no more karma because the defilements have been destroyed.

The ten qualities of the no-more-learning disciple (*daśa-aśaikṣadharma*) should be understood as consisting of

(1) the body of morality (virtue) (*śīlaskandha*),

(2) the body of mental discipline (*samādhiskandha*),[351]

(3) the body of wisdom (*prajñāskandha*),

(4) the body of deliverance (*vimuktiskandha*) and

(5) the body of the seeing of the knowledge of deliverance (*vimuktijñānadarśanaskandha*) of the no-more-learning disciple (*aśaikṣa*).[352]

CAD.3. *THE FOUR GENERAL CHARACTERISTICS OF THE TRUTH OF THE PATH*

Also, there are four types of characteristics (*lakṣaṇa*) of the Truth of the Path:

(i) characteristic of the path (*mārgalakṣaṇa*),

(ii) characteristic of method (*nyāyalakṣaṇa*),

(iii) characteristic of practice (*pratipad lakṣaṇa*) and

(iv) characteristic of emancipation (*nairyāṇilakṣaṇa*).

(i) Why does the path (*mārga*) have the characteristic of path? Because it seeks out the true nature of things (*tattvārthaparimārgaṇa*).[353]

(ii) Why does it have the characteristic of method? Because it counteracts the defilements (*kleśapratipakṣa*).

(iii) Why does it have the characteristic of practice? Because it produces absence of errors of mind (*citta-aviparyāsa*).

(iv) Why does it have the characteristic of emancipation? Because it is the vehicle leading to the permanent state (*nityapadayāna*).

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[350] This is the knowledge of the fact that the results will no longer appear in the future, i.e., that there will be no future birth.

[351] Here *samādhi*, as one of the *triśikhā*s – *śīla, samādhi, prajñā* – comprises not just mental stabilization, but also *samyagvyāyamā* (right effort) and *samyaksmṛti* (right attentiveness). Thus the translation 'mental discipline' to cover the three aspects.

[352] Here: *śīlaskandha* = *samyagvāch* + *samyak-karmānta* + *samyagājīva*

samādhiskandha = *samyagvyāyāma* + *samyaksmṛti* + *samyaksamādhi*

prajñāskandha = *samyagdṛṣṭi* + *samyaksaṃkalpa*

Thus the eight factors of the Noble Path are included in *śīla, samādhi* and *prajñā* (*triśikṣā*). See M I, p. 301.

[353] The word *mārga*, which ususally means 'path', also has the sense of 'to seek', from the root *mārg*, 'to seek'.

CAE.

THE 16 GENERAL CHARACTERISTICS OF THE FOUR NOBLE TRUTHS

The sixteen aspects (*ṣoḍaṣākāra*) of the four Truths[354] are

(i) mundane (*laukika*) and

(ii) supramundane (*lokottara*).

What is the difference between the mundane and the supramundane? It is

(1) the difference between the unwholesome entry (*akuśalapraveśa*) and the wholesome entry (*kuśalapraveśa*) into the knowable (*jñeya*);

(2) the difference in nature between those that have obstacles (*sāvaraṇa*) and those that do not have obstacles (*nirāvaraṇa*);

(3) the difference in nature between those who have false discrimination (*savikalpa*) and those who do not discriminate (*nirvikalpa*).

Why are there sixteen mundane aspects (*laukikākāra*) such as impermanence, suffering, etc., in respect to the Truths?

- Because of the absence of understanding of suchness (*tathatā*),
- because of the defilements and their latent residues (*kleśānuśaya*) and
- because of the erroneous details of verbal expressions (*abhilāpaprapañca*).

The supramundane aspects should be understood as being opposite to these worldly aspects.

Whoever is in the presence of the supramundane aspects sees the meaning of impermanence (*anityārtha*) and experiences it directly, but not by means of the erroneous details of verbal expression. Just as with the aspects of impermanence, so should one understand the other aspects accordingly.

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[354] The sixteen aspects of the Four Truths:

with respect to *duḥkhasatya*: *anitya* (impermanence), *duḥkha* (suffering), *śūnya* (emptiness) and *anātma* (non-self);

with respect to *samudayasatya*: *hetu* (cause), *samudaya* (appearance), *prabhava* (source) and *pratyaya* (condition);

with respect to *nirodhasatya*: *nirodha* (cessation), *śānta* (peace), *praṇīta* (excellence) and *niḥsaraṇa* (exit);

with respect to *mārgasatya*: *mārga* (path, seeking), *nyāya* (method), *pratipad* (practice and *nairyāṇika* (leading to emancipation).

See Kośa, ch. VI, p. 163; ch. VII, p. 30 foll.

CB. *CHAPTER TWO ASCERTAINMENT OF THE DHARMA (DHARMAVINIŚCAYA)*

CBA. *THE 12 MEMBERS OF THE DOCTRINE*

What is ascertainment of the Dharma (*dharmaviniścaya*)?

The noble teaching is the twelve-membered (divisions) (*dvādaśāṅga*) doctrine.

What are the twelve members or divisions?

1. Discourses (*sūtra*),
2. verse narrations (*geya*),
3. prophecies (*vyākaraṇa*),
4. verse summaries (*gāthā*),
5. formal discourses (*udāna*),
6. guidelines following specific incidents (*nidāna*),
7. heroic acts (*avadāna*),
8. historical accounts (*itivṛttaka*),
9. birth stories (*jātaka*),
10. lengthy complex sūtras (*vaipulya*),
11. miraculous acts (*adhbutadharma*) and
12. topics of specific knowledge (*upadeśa*).[355]

1. What are the discourses (*sūtra*)? They are prose expositions explaining a point in mind. Seeing ten advantages, the Tathagata preached, explaining the Dharma in this way:

(1) He established and taught easily;

(2) the listener also learns easily;

(3) out of respect for the doctrine, he quickly acquires the accumulations necessary for enlightenment (*bodhisambhāra*);

(4) he quickly penetrates the Dharma;

(5) he obtains serene joy based on conviction (*avetyaprasāda*) with regard to the Buddha,

(6) with regard to his teaching, (*dharma*) and

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[355] In the Pāli sources, there are only nine members (divisions) of the *Dhamma*: (1) *suttaṃ,* (2) *geyyaṃ,* (3) *veyyākaraṇaṃ,* (4) *gāthā,* (5) *udānaṃ,* (6) *itivuttakam,* (7) *jātakaṃ,* (8) *abhutadhammaṃ,* (9) *vedallaṃ*. (M I, p. 133; A II, pp. 103, 178; III, pp. 86, 177). *Nidāna*, *avadāna* and *upadeś*a are not mentioned in this list. *Vedalla* may be identified with *vaipulya* as the latter term is explained above in this text.

(7) with regard to the Community (*saṅgha*);

(8) he experiences supreme bliss in this very life (*paramadṛṣṭadharmasukhavihāra*);

(9) he pleases the minds of the wise ones by means of exegetical discussions ; and

(10) he is recognized to be wise (learned, *paṇdita*).

2. What is verse narration (*geya*)? It is that which is recited in stanzas in the middle or at the end of the discourses (*sūtra*); or a concept not indicated in the discourse and which is explained in stanzas. Therefore it is called narration in verse.

3. What are the prophecies (*vyākaraṇa*)? They are the explanations of the various present existences of the noble disciples (*āryaśrāvaka*) in relation to their distant past in various places. Or they are the clarifications of a point indicated in the discourse, because it is the accessible explanation of an abstruse point (*abhisaṃdhi*).[356]

4. What are the verse summaries (*gāthā*)? They are taught in the discourses in metric feet. The stanzas may have three, four, five or six feet.

5. What are the formal speeches (*udāna*)? They are sometimes spoken in the discourses by the Buddha with a joyous heart (*āttamanaska*).

6. What are the guidelines following specific incidents (*nidāna*)? They are declarations made by the Buddha when he is questioned. Or they are the declarations of a rule (precept, *śikṣā*) with its cause. Therefore they are called guidelines.

7. What are the heroic acts (*avadāna*)? They are explanations with parables (examples, *dṛṣṭānta*) given in the talk.

8. What are the historical accounts (*itivṛttaka*)? They relate the previous existences of the noble disciples.[357]

9. What are the birth stories of the Buddha (*jātaka*)? They tell about the previous lives of the Bodhisattva, contained in the canon relating to the Bodhisattva's career.

10. What are the long complex sūtras (*vaipulya*)? They consist of the explanations contained in the bodhisattva canon (*bodhisattvapiṭaka*). That which is called *vaipulya* is also called *vaidalya* or *vaitulya*.

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[356] MA II, p. 106 defines *veyyākaraṇa* (*vyākaraṇa*) differently: *Sakalaṃ pi Abhidhammapiṭikaṃ, niggāthakaṃ suttaṃ, yañ c'aññam pi aṭṭhahi aṅgehi asaṅgahītaṃ Buddhavacanaṃ, taṃ veyyākaraṇan ti veditabbaṃ.* 'The entire Abhidhammapiṭaka, the suttas without *gāthā,* and all other words of the Buddha not included in the other eight divisions should be considered as prophecies (*veyyākaraṇa*).'

[357] MA II, p. 106 defines *itivuttaka* differently: *'Vuttam idaṃ bhagavatā' ti ādinayappavattā dasuttarasatasuttantā itivuttakan ti veditabbā.* 'The one hundred and ten suttas that begin with the phrase 'This was said by the Blessed One' should be understood as *Itivuttaka*.' This refers definitively to the Pali text *Itivuttaka*, the fourth book of the *Kuddhaka-nikāya*.

- **Why are they called *vaipulya*?** Because they are the basis of the well-being and happiness of all beings and because it is the supreme and profound teaching.
- **Why are they called *vaidalya*?** Because they crush (*vidalana*) all the obstacles (*sarvāvaraṇa*).[358]
- **Why are they called *vaitulya*?** Because of the absence of comparison (*tulanābhāva*) with analogies (*upamāna*).

11. What are the miraculous acts (*adbhutadharma*)? They are the teachings about the extremely wonderful and extraordinary things in the careers of the disciples, bodhisattvas and the Thatāgata.

12. What are the topics of specific knowledge (*upadeśa*)? They are the exact, precise and subtle explanations of the characteristics of everything (*sarvadharmalakṣaṇa*).

These twelve members (*aṅga*) into which the noble teachings are divided, such as the discourses (*sūtra*), are included in the threefold Canon (*tripiṭaka*).[359]

CBB. *THE THREE CANONS AND THE TWO CANONS & THE 12 MEMBERS*

What are these three canons? They are

(i) the Canon of the Sūtras (*sūtrapiṭaka*),

(ii) the Canon of the Discipline (*vinayapiṭaka*) and

(iii) the Canon of the Higher Teachings (*abhidharmapiṭaka*).

They are again divided into **two**:

(1) the Canon of the Disciples (*Śrāvakapiṭaka*) and

(2) the Canon of the Bodhisattvas (*bodhisattvapiṭaka*).

Sūtra, *geya*, *vyākaraṇa*, *gāthā* and *udāna* are included in the sūtra canon section belonging to the Canon of the Disciples.

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[358] According to this definition, the *vedalla* in nine divisions (*navaṇga*) in the Pali sources may be considered as synonymous with *vaipulya* and *vaitulya*. But the three words, *vaipulya*, *vaidalaya* and *vaitulya* refer to the *Bodhisattvapiṭaka* whereas the word *vedalla*, according to MA II, p. 106, refers to suttas such as *Cullavedalla*, *Mahāvedalla*, *Sammādiṭṭhi*, *Sakkapañha*, *Saṃkhārabhājaniya*, *Mahāpuṇṇama*, which concern knowledge and joy (*vedañ ca tuṭṭhiñ ca*).

[359] *Tripiṭaka* 'Threefold Canon'. One of the meanings of the word *piṭaka* is 'basket' or 'box'. But to translate *piṭaka* as 'basket', as is usually the case when this word refers to the Collection of the Buddha's Teachings, is to go too far in the direction of the literal meaning which is totally inappropriate. *Piṭaka* simply means the Corpus of Sacred Scriptures, sometimes not only of Buddhsim but also of any religion whatsoever. Thus it means 'Canon', as is seen in the expression *mā piṭakasampadānena* (in the *Kālāmasutta*, A I, p. 189). Here *piṭakasampadāna* does not mean 'the basket tradition', but the 'the Canonical tradition'.

Nidāna, *avadāna*, *itivṛttaka* and *jātaka* are included in the Canon of the Discipline with the *Parivāra*[360] belonging to the two forms of the Canon.[361]

Vaipulya and *adbhutadharma* are included in the *Sūtrapiṭaka* belonging to the Canon of the Bodhisattvas.

Upadeśa is included in the Canon of the Higher Teachings of the Disciples such as the Bodhisattvas.

CBC. *THE REASONS WHY THE TATHĀGATA ESTABLISHED THE THREE CANONS*

Why did the Tathagata establish the threefold canon?

- The Canon of the Sūtras was established in order to counteract the minor defilement (*upakleśa*) of doubt (*vicikitsā*).
- The Canon of the Discipline was established in order to counteract the minor defilement of attachment to the two extremes (*antadvayānuyoga*).[362]
- The Canon of the Higher Teachings was established in order to counteract the minor defilement of attachment to one's own opinions (*svayaṃdṛṣṭiparāmarśa*).

Furthermore,

- the Canon of the Sūtras was established to make known the three disciplines (*śikṣātraya*).[363]
- The Canon of the Discipline was established to fulfill the discipline of higher virtue (*adhiśīla*) and higher mental development (*adhicitta*).
- The Canon of the Higher Teachings was postulated in order to accomplish higher wisdom (*adhiprajñā*).

Furthermore,

- the Canon of the Sūtras was established in order to reveal properly the meaning of the teachings.
- The Canon of the Discipline was established in order to clarify the meaning (*sākṣātkriyā*) of the teachings.
- The Canon of the Higher Teachings was established to serve as the basis for the blisssful dwelling (*sukhavihāra*) of the sages in the enjoyment of the doctrine by means of exegetical study (*sāṃkathyaviniścaya*).

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[360] The *Parivāra* is the fifth and last text of the *Vinayapitaka*. It is like an appendix or a resumé of the other parts of the Vinaya.

[361] I.e., the Canon of the Disciples and the Canon of the Bodhisattvas.

[362] The two extremes are attachment to the sense pleasures (*kāmasukhallikānuyoga*) and attachment to asceticism (*ātmakilamathānuyoga*).

[363] I.e., *śīla* (virtue), *samādhi* (mental training) and *prajñā* (wisdom).

CBD. *THE THREEFOLD CANON AND THE FIELD OF THE MIND AND MENTAL ACTIVITIES*

This doctrine consisting of the Threefold Canon, of what is it the field (*gocara*)?

It is the field of the mind and mental activities (*cittacaitasika*) comprising (1) study (*śrutamaya*), (2)reflection (*cintāmaya*) and (3) mental cultivation (*bhāvanāmaya*).

It is said in the sūtra: 'Mind and mental activities have (i) their objects (*ālambana*), (ii) their aspects (*ākāra*), (iii) their basis (*āśraya*) and (iv) are mutually linked (*samprayoga*).'[364]

(i) What are their objects in this doctrine? The discourses, etc. (*sūtrādikam*).

(ii) What are their aspects? The meanings associated with the aggregates (*skandha*), etc.

(iii) What is their basis? External information (*paravijñāpti*), memory (*smṛti*) and the latent traces (*vāsanā*).

(iv) What is their mutual relationship? The shared acquiring of the object by means of their mutual association.

CBE. *THE FOURFOLD CLASSIFICATION OF OBJECTS WITH RESPECT TO THE DOCTRINE*

(1) What is the classification of objects with respect to the Doctrine? Briefly, it is fourfold:

(i) the universally pervading object (*vyāpyālambana*),

(ii) the object in view of the purification of the nature (*carita-viśodhanālambana*),

(iii) the object in view of skillfulness (*kauśalyālambana*) and

(iv) the object in view of purification of the defilements (*kleśaviśodhanālambana*).

(i) The univerally pervading object is in turn fourfold:

1) the reflected upon conceptualized object (*savikalpapratibimba*),[365]

2) the nonconceptual reflected upon object (*nirvikalpapratibimba*),

3) the limit of the substance (*vastuparyanta*) and

4) the accomplishing of duty (*kāryaparinișpatti*).

***1*) What is the conceptualized reflected upon object?** It is the field of concentration (tranquility) and insight (*śamathavipaśyanāvișaya*) resulting from attentiveness with respect to determonation (*adhimuktimanaskāra*).

[364] The original of this citation has not yet been found.

[365] Definition from Monier-Williams

2) **What is the nonconceptualized reflected upon object?** It is the field of concetration (tranquility) and insight resulting from attentiveness with respect to the true nature (*tattvamanaskāra*).

3) **What is the limit of the substance as object?** It is

(A) the state of natural cessation (*kṣayabhāvikatā*) and

(B) the state of the true nature (*yathāvadbhāvikatā*) of everything.

(A) What is the state of natural cessation? It consists of the aggregates (*skandha*), elements (*dhātu*) and spheres (*āyatana*).

(B) What is the state of true nature? It consists of the four Noble Truths, their sixteen aspects (*ṣoḍaśākāra*), suchness (*tathatā*), the impermanence (*anitya*) of all conditioned things (*saṃskāra*), the suffering (*duḥkha*) of all conditioned things, the absence of self (*anātma*) of everything, peaceful nirvāṇa, emptiness (*śūnya*), wishlessness (*apraṇihita*) and signlessness (*animitta*).[366]

4) **What is the accomplishing of duty as object?** It is the fundamental transformation of the basis (*āśrayaparāvṛtti*) which is inconceivable (*acintya*).

How many of the sixteen aspects of the four Noble Truths are included in emptiness (*śūnya*)? Two. **How many of them are included in the wishlessness (*apraṇihita*)?** Six. **How many of them are included in the signlesness (*animitta*)?** Eight.[367]

(ii) The object in view of the purification of nature is fivefold:

(1) For those whose character is dominated by lust (*bhūyorāgacarita*), the object is the impurity of the body (*aśubha*).

(2) For those whose character is dominated by hatred (*bhūyodveṣacarita*), the object is the development of compassion (*karuṇabhāvanā*).

(3) For those whose character is dominated by ignorance (*bhūyomohacarita*), the object is meditation on conditioned production (*pratītyasamutpāda*) which concerns the conditioned nature (*idam pratyayatā*).

(4) For those whose character is dominated by vanity and pride (*madamānacarita*), the object is analysis of the elements (*dhātuprabheda*).

(5) For those whose character is dominated by distraction (*vitarkacarita*),[368] the object is attention to the breath (*ānāpānasmṛti*).[369]

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[366] *Śūnya*, *apraṇihita* and *animitta* refer to the *samadhi*s known by these terms.

[367] According to the Kośa, ch. VIII, pp. 184-186, two aspects are included in *śūnya*, ten in *apraṇihita* and four in *animitta*.

(iii) What is skillfulness as object? It is

(1) skillfulness concerning the aggregates (*skandha*),

(2) skillfulness concerning the elements (*dhātu*),

(3) skillfulness concerning the spheres (*āyatana*),

(4) skillfulness concerning conditioned production (*pratītyasamutpada*) and

(5) skillfulness concerning that which is possible and that which is impossible (*sthānāsthānakauśalya*).

What is obtained by means of skillfulness concerning that which is possible and that which is impossible? One obtains the same thing as skillfulness concerning conditioned production.

What is the difference between skillfulness concerning that which is possible and that which is impossible and skillfulness concerning conditioned production? The knowledge that things (*dharma*) follow from things and that their appearance neither lacks causes nor is due to irregular causes is skillfulness concerning conditioned production. The knowledge that the appearance of sensation is in accordance with the play of cause and effect is skillfulness concerning that which is possible and that which is impossible.

(iv) What is purification of the defilements as object? It is

(1) the coarseness (*audārikatā*) of those who are in the lower realms (*adhobhūmika*),

(2) the calmness (fineness) (*śantatā*) of those who are in the higher realms (*ūrdhvabhūmika*),

(3) suchness (*tathatā*) and

(4) the four Noble Truths.

This is the purification of the defilements as object.

CBF.

THE FOUR REASONS FOR EXAMINING THINGS

For how many reasons (*yukti*) are things examined when one wishes to examine them? For four reasons:

(i) dependence (*apekṣāyukti*),

(ii) cause and effect (*kāryakāraṇayukti*),

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[368] Here *vitarka* does not mean 'reasoning'.

[369] According to Vsm there are mainly six types of natures: *ragacarita, dosa-, moha-, saddhā- buddhi-* and *vitakkacarita*. But by mixing these, some teachers arrive at fourteen types, and thus it is possible to add many other types. But there are only six main types. Some add also three other types: *taṇhacarita, mānacarita* and *diṭṭhicarita*. But *taṇha* and *māna* may be included in *rāga*, and *diṭṭhi* in *moha*. The Vsm says that *rāgacarita* is like *saddācarita*, *dosacarita* like *buddhicarita* and *mohacarita* like *vittakkacarita*. For details, see Vsm, p. 101 foll.

(iii) accomplishing of attestation of experience (*sākṣātkriyāsādhanayukti*) and

(iv) essential nature (*dharmatāyukti*).

(i) What is the reason of dependence? It is the fact that the appearance of conditioned things (*saṃskāra*) depends on conditions (*pratyaya*).

(ii) What is the reason of cause and effect? It is the fact that things that have different characteristics have distinct causes and effects.

(iii) What is the reason of the accomplishingt of attestation of realization? It is the fact that the teaching (*upadeśa*) concerning a thing to be established (*sādhyārtha*), e.g., the accomplishing of experience by means of the senses, is not contrary to authority (*pramāṇa*).

(iv) What is the reason of essential nature? It is the complete development of the essential nature (*dharmatāpariniṣpatti*) the self-characteristics and shared characteristics of which last for an infinite time (*anādikālika*). This is the examination of things.

CBG. *THE FOUR INVESTIGATIONS (PARYEṢAṆĀ) OF THINGS*

How many investigations of things (*paryeṣaṇā*) are there?

There are four investigations:

(i) investigation of names (*nāmaparyeṣaṇā*),

(ii) investigation of substances (*vastuparyeṣaṇā*),

(iii) investigation of the designation of the self-nature (*svabhāvaprajñaptiprayeṣaṇā*) and

(iv) investigation of the designation of particularities (*viṣeṣaprajñaptiparyeṣeṇā*).

(i) What is the investigation of names? It is the judgment (conclusion) that the self-characteristics (*svalakṣaṇa*) of groups of names (*nāmakāya*), phrases (*padakāya*) and letters (*vyañjanakāya*) of things (*dharma*) are not absolute (*apariniṣpanna*).

(ii) What is the investigation of substances? It is the judgment (conclusion) that the characteristics of the aggregates (*skandha*), elements (*dhātu*) and spheres (*āyatana*) are not absolute.

(iii) What is the investigation of the designation of self-nature? It is the judgment (conclusion) that, in regard to the relation between name (*abhidhāna*) and the thing named (*abhidheya*), the self-nature is only a designation (*prajñaptimātra*) insofar as it is a linguistic sign (*vyavahāranimitta*).

(iv) What is the investigation of the designation of particularities? It is the judgment (conclusion) that, in regard to the relation between name and the thing named, particularities are merely designations insofar as they are linguistic signs.

This is the development of investigations concerning things.

CBH. *FOUR CORRECT KNOWLEDGES OF THINGS*

How many correct knowledges (*yathābhūtaparijñāna*) of things (*dharma*) are there?

There are four:

(i) correct knowledge sought by means of names (*nāmaparyeṣita*),

(ii) correct knowledge sought by means of substances (*vastupraryeṣita*),

(iii) correct knowledge sought by means of the designation of self-nature (*svabhāvaprajñaptiparyeṣita*) and

(iv) correct knowledge sought by means of the designation of particularities (*viśeṣaprajñaptiparyeṣita*).

(i) What is correct knowledge sought by means of names? It is the correct knowledge that cannot be attained by means of names (*nāmānupalabdhijñāna*).

(ii) What is correct knowledge sought by means of substances? It is the correct knowledge that cannot be attained by means of the characteristics of substances (*vastulakṣaṇānupalbdhijñāna*).

(iii) What is the correct knowledge sought by means of the designation of self-nature? It is the correct knowledge that cannot be attained by means of the self-nature of substances (*dravyasvabhāvānupalabdhijñāna*).

(iv) What is the correct knowledge sought by means of the designation of particularities? It is the correct knowledge that cannot be attained by means of the particularities of substances (*dravyaviśeṣānupalabdhijñāna*).

CBI. *THE FIVE STAGES OF UNION (YOGABHŪMI)*

What are the stages of union (*yogabhūmi*) of an individual engaged in meditative stabilization (*samādhi*), depending on the doctrine (*dharma*)?

They are fivefold:

(i) assistance (*ādhāra*),

(ii) application (*ādhāna*),

(iii) mirror (*ādarśa*),

(iv) lamp (*āloka*) and

(v) basis (*āśraya*).

(i) What is assistance? It is learning (*bāhuśrutya*) about things such as the state of heat (*uṣmagata*) and the noble Truths (*āryasatya*) in a person who has acquired the accumulations necessary for awakening (*bodhisambhāra*).

(ii) What is application? It is the deep attentiveness (*yoniśomanaskāra*) that has the above-mentioned learning as object.

(iii) What is the mirror? It is the meditative stabilization with signs (*sanimitta-samādhi*) that has learning as object.

(iv) What is the lamp? It is the knowledge that cannot be attained by means of what is grasped (*grāhya*) and by the one who grasps (*grāhaka*). In reference to this, the Blessed Buddha has rightly said: The bodhisattva, in the state of concentration (*samāhita*), sees that images (*pratibimba*) are merely thoughts (*citta*, mind). Expelling (*vyāvartya*) the notion of objects (*arthasaṃjñā* or *viṣayasaṃjṇā*), seeing only his own mind (*svasaṃjñām upadhārayan*), and having thus established mind-in-itself, he understands the absence of what is grasped (*grāhyābhāva*) and also the absence of the one who grasps (*grāhakabhāva*), and then he experiences (*spṛśet*, touches) the knowledge that cannot be attained (*nopalambha*) by means of *grāhya* and *grāhaka.*[370]

(v) What is the basis (*āśraya*)? It is the fundamental transformation of the basis (*āśrayaparāvṛtti*).[371]

CBJ.

HOW ONE BECOMES PROFICIENT

How does one become proficient in the doctrine (*dharmakuśala*)? By means of great learning (*bahuśrutatā*).[372]

How does one become proficient in meaning (*arthakuśala*)? By means of knowledge of the characteristics (*lakṣaṇajñāna*) of the higher teachings (*abhidharma*) and the higher discipline (*abhivinaya*).[373]

How does one become proficient in letters (*vyañjanakuśala*)? By means of knowledge of the well-explained letter (*suniruktavyañjanajñatā*).

How does one become proficient in explanation (philology) (*niruktikuśala*)? By means of the knowledge of current usage (*anuvyahāra*), without being attached to regional explanations (expressions) (*janapadanirukti*)[374] such as 'me' or 'mine' (*ātmātmīya*).[375]

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[370] Cf. these two verses in Siddhi, p. 581.

[371] This means that by the abandonment of all the disturbances (*dauṣṭhulya*), the basis (*āśraya*) becomes calm and pure.

[372] *Bahuśruta* literally means 'having heard much', because in ancient times knowledge was acquired by means of listening to the teacher..

[373] The two terms *abhidhamma* and *abhivinaya* are also found together in the Pali Nikayas, e.g. D III, p. 267 M I, p. 472. Whereas *abhidhamma* is well known, what *abhivinaya* means is not clear. MA III, p. 185 explains it simply as the *Vinayapiṭaka*. But according to the context of the passage in D III, p. 267, one could assume that *abhivinaya* refers to 'refined conduct' (*piyasamudācāra*).

[374] Cf. M III, p. 237: *janapadaniruttiyā ca anabhiniveso*.

[375] The three terms *arthakuśala* (proficient in the meaning), *vyañjanakuśala* (proficient in the letter, in language) and *niruktikuśala* (proficient in explanation or philology) refer to the problem of correct understanding of the Buddha's

How does one become proficient in the conjunction of past and future (*pūrvāntāparāntānusandhikuśala*)? By means of understanding (*udgrahaṇa*) with regard to the past and by means of deliverance (*niḥsaraṇa*) with regard to the future.

How does one become a person dwelling in the teachings (*dharmavihārin*)? One does not become a person dwelling in the teachings solely by the practice of listening (learning) and of reflecting (*śrutacintāprayoga*) without resorting to meditation (mental development) (*bhāvanām anāgamya*). Neither does one become a person dwelling in the teachings solely by the practice of meditation (*bhāvanāprayoga*) without resorting to learning and reflection (*śrutacintām anāgamya*). It is by resorting to both, by living according to both, that one becomes a person dwelling in the teachings. That which consists of listening (learning) (*śrutamaya*) should be understood by means of study, recitation and preaching (*udgrahāyasvādhyāyadeśanā*).[376] That which consists of meditation (*bhāvanāmaya*) should be understood by means of the practice of meditative stabilization (*samādhiprayoga*) and of dissatisfaction (*asantuṣṭi*).

The practice of meditative stabilization should be understood by means of constant and careful practice (*sātatyasatkṛtyaprayoga*) and non-erroneous practice (*aviparītaprayoga*).

Dissatisfaction should be understood by means of practice leading to higher calm (*uttaraśamatha*) not yet enjoyed (*anāsvādita*).[377]

CBK.

ON THE MEANING OF VAIPULYA

Why is the *Vaipulya* (Development, Extension) called the Canon of the perfections (*pāramitāpiṭaka*) of the bodhisattvas? Because it sets forth the number of the perfections (*pāramitāsaṃkhyānirdeśa*), their characteristics (*lakṣaṇa*), their order (*krama*), their explanations (*nirukti*), their development (*bhāvanā*), their divisions (*prabheda*), their grouping (*saṃgraha*), their opposites (*vipakṣa*), the praises of their virtues (*guṇavarṇana*), and also their common ascertainment (*anyonyaviniścaya*).

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teaching. The word *arthakuśala* means that one should understand the spirit or the meaning (*artha*) of the teaching without being too influenced by the language or letter (*vyañjana*). The term *vyañjanakuśala* means that, although the language may be of secondary importance, one must be proficient in it in order that one may learn the Dharma expressed in that language. What is essential is the spirit not the letter; however the letter is also important. The term *niruktikuśala* indicates that one should not become blindly attached to one's national or regional language or to one's dialect (*janapadanirukti*), and that one should not get lost in terms such as 'me' or 'mine' which are of current and popular usage.

[376] Here the Chinese version adds: 'That which consists of reflecting (*cintāmaya*) should be understood by means of reflecting on the meaning (*arthacintā*).' This sentence could naturally be inserted here.

[377] *Santuṣṭi*, 'contentment, satisfaction' is a virtue when associated with material conditions. A disciple should be content with no matter what kind of clothing (*chīvara*), food (*piṇḍapāta*), lodging (*sayanāsana*) and medical care (*glānapratyayabhaiṣajya*) that he receives. It is a highly praised quality. But in relation to the higher spiritual experience, *santuṣṭi* is not a good quality. If a disciple is satisfied with what he has attained spiritually, he no longer exerts himself, and there would be no further progress for him. Therefore, in relation to spiritual progress, *asantuṣṭi*, 'dissatisfaction' is considererd to be a virtue because it incites the disciple to attain ever higher spiritual states.

Why is the *Vaipulya* designated as excellent (*audārya*) and profound (*gāmbhīrya*)? Because of its knowledge of all aspects (*sarvākārajñatā*), its excellence and its depth (*udāragambhīratā*).

Why is it that some beings (*ekatyāḥ satvāḥ*) do not like (*nādhimucyante*) the excellence and depth of the *Vaipulya* and are afraid of it (*utrasanti*)? Because of their separation from the true nature of the Dharma (*dharmatāviyuktatā*), because of their lack of development of wholesome roots (*anavaropitakuśalamūlatā*), and because of the influence of bad friends (*pāpamitraparigraha*).

Why is it that some beings, although they like the *Vaipulya*, do not exit from it (*na niryānti*)? Because of their fixation on the attachment to their own view (*svayaṃdṛṣṭiparāmarśasthāpita*) and because of their attachment to the meaning of its letters (*yathārutārthābhiniveśa*).[378] For this reason, the Blessed One said in the discourse (*dharmaparyāya*) called 'The Great Mirror of the Doctrine' (*Mahādharmādarśa*): Twenty-eight wrong views (*asaddṛṣṭi*) arise in the mind of the bodhisattva who examines the teachings (*dharmān vicinvataḥ*) superficially (*ayoniśo*) according to its letter (*yathāruta*).

CBK.1. *THE 28 WRONG VIEWS*

What are the twenty-eight wrong views?

(1) The idea of signs (*nimittadṛṣaṭi*),[379]

(2) the idea of refutation of the designation (*prajñaptyapavādadṛṣṭi*),

(3) the idea of refutation of the imagination (*parikalpāpavādadṛṣṭi*),

(4) the idea of refutation of reality (*tattvāpavādadṛṣṭi*),[380]

(5) the idea of grasping (*parigrahadṛṣti*),

(6) the idea of transformation (*pariṇatadṛṣṭi*),[381]

(7) the idea of irreproachability (*anavadyatādṛṣṭi*),

(8) the idea of exit (*niḥsaraṇadṛṣṭi*),[382]

[378] This part, which is missing in the original Sanskrit, occurs in both the Chinese and the Tibetan versions, and is also found in the *Bhāṣy*a.

[379] *Nimittadṛṣṭi* is to grasp at superficial signs and characteristics without understanding the profound meaning of the teaching. For example, the *Mahāyanasūtra* says: *niḥsavbhāvāḥ sarvadharmāḥ anutpannāḥ aniruddhāḥ ādiśāntāḥ prakṛtinirvṛtāḥ*. When one hears that, one is unable to understand, one agrees with the words, one becomes attached to the words. One produces *abhiniveśa* 'attachment'. One says *niḥsavbhāvāḥ sarvadharmāḥ* etc., but one is attached to the superficial signs and characteristics.

[380] Numbers (2), (3) ane (4) are calumny of the Dharma. It is as a result of these three wrong views that the Dharma is distorted.

[381] Numbers (5) and (6): as a result of these two *dṛṣṭi*s one is dependent on partial reasonings and one distorts the meaning of the sūtras to establish one's own opinion.

(9) the idea of contempt (*avajñādṛṣṭi*),

(10) the idea of anger (*prakopadṛṣṭi*),[383]

(11) the idea of misunderstanding (*viparītadṛṣṭi*),

(12) the idea of production (*prasavadṛṣṭi*),[384]

(13) the idea of not allowing the proper reasonings of others (*anabhyupagamadṛṣṭi*),

(14) the idea of resorting to cheating (*kusṛtidṛṣṭi*),[385]

(15) the idea of respect (*satkāradṛṣṭi*),[386]

(16) the idea of intense illusion (*dṛdhamūḍhatādṛṣṭi*),[387]

(17) the fundamental idea (*mūladṛṣṭi*),[388]

(18) the idea of seeing and wrong seeing (*dṛṣṭāvadṛṣṭadṛṣṭi*),[389]

(19) the idea of repudiating the practice (*prayoganirākaraṇadṛṣṭi*),[390]

(20) the idea which does not lead to emancipation (*anairyāṇikadṛṣṭi*),[391]

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[382] Number (7), *anavadyatādṛṣṭi*: is to think that one's own path or practice is perfect; number (8), *niḥsaraṇadṛṣṭi*, is to think that there is safety by this way. If one rests on these two views, there is the tendency to good and evil.

[383] Numbers (9) and (10): The bodhisattva considers his own opinion as best and scorns those of others because of *avajñādṛṣṭi*, and he becomes angry with those who do not agree with him because of *prakopadṛṣṭi*.

[384] Numbers 11 and 12: The bodhisattva wrongly interprets teachings such as *śūnyatā, animitta, apraṇihita* because of *viparītadṛṣṭi*, and he thinks that he can develop the virtues in this way (*prasavadṛṣṭi*).

[385] Numbers (13) and (14): It is because of *anabhyupagamadṛṣṭi* that a bodhisattva is attached to his own opinion and does not admit his error even when it is pointed out to him, and it is because of *kusṛtidṛṣṭi,* number 14, that he puts forth wrong arguments and reasonings to prove his opinion.

[386] A bodhisattva may think with pride that his way of practicing the Dharma is true respect and offering to the Buddha and that others should follow his example. This is false pride (*abhimāna*).

[387] This is to think 'This alone is the truth and the rest is false' (*idam eva saccaṃ mogham aññaṃ*). This is to hold to one's own opinion even when the truth is explained.

[388] This is the coarseness of the traces (*vāsanā audārikatā*). All sixteen ideas just mentioned arise from this one, number (17).

[389] In order to show the defects and bad consequences of these seventeen opinions, Vasubandhu also mentions several other *dṛṣṭi*s. In fact, the following ten *dṛṣṭi*s are produced by the first seventeen.

Number (18), *dṛṣṭāvadṛṣṭi adṛṣṭi* is produced by number (1) *nimittadṛṣṭi*. Number (18) appears from non-comprehension of teachings such as *niḥsvabhāvāḥ sarvadharmāḥ*, etc., and it produces an unrelenting attachment (*dṛḍhābhiniveśa*) to superficial signs and to the characteristics of dharmas.

[390] This wrong view is caused by numbers (2), (3) and (4). Whoever grasps this view wrongly criticizes the nature of dharmas (*dharmasvabhāva*) and develops the notion that effort or energy (*vīrya*) is useless.

(21) the idea of accumulating obstructions (*āvaraṇopacayadṛṣṭi*),[392]

(22) the idea of producing demerit (*apuṇyaprasavadṛṣṭi*),[393]

(23) the idea of absence of result (*vaiphalyadṛṣṭi*),[394]

(24) the idea of the censurable (*nigrāhyadṛṣṭi*),[395]

(25) the idea of slander (*abhyākhyānadṛṣṭi*),[396]

(26) the idea of the ineffable (*akathyadṛṣṭi*),[397]

(27) the idea of grandeur (*mahādṛṣṭi*),[398] and

(28) the idea of superior pride (*abhimānadṛṣṭi*).[399]

CBK.2.

THE PROFOUND MEANING OF 'ALL THINGS LACK SELF-NATURE'

It is said in the *Vaipulya* that all things (*sarvadharmāḥ*) lack self-nature (*niḥsvabhāvāḥ*). What is the profound meaning (*abhisaṃdhi*) here?

All things lack self-nature due to their nonexistence in themselves (*svayam abhāvatā*), due to the nonexistence of their own self (*svenātmanā'bhāvatā*), because they are not based in self-nature (*sve bhāve' navasthita*), and because they are without real characteristics like the objects grasped by fools (*bālagrāhavaccā' lakṣaṇatām upādāya*).[400]

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[391] As a result of numbers (5) and (6) *bhāvanā*, practice, cannot produce the result (*phala*), and as a result, one has the wrong opinion (number 20) that the *mārga* (Path) is *anairyāṇika* (does not lead to emancipation).

[392] As a result of numbers (7) and (8) the wrongs that one commits are not truly eliminated. Thus the obstructions accumulate (*āvarṇopacaya*).

[393] As a result of numbers (9) and (10) scorn and anger, one follows a wrong path, a bad *brahmacarya*, which causes much harm and produces demerit (*apuṇyaprasava*).

[394] As a result of numbers (11) and (12) one cannot obtain good results and consequently one develops the wrong idea that there is no result (*vaiphalya*).

[395] The idea of censuring arises because a bodhisattva does not want to accept anothers' reasoning (number 13) and resorts to trickery (number 14).

[396] This is the result of number (15), (*satkāradṛṣṭti*).

[397] This idea arises because the bodhisattva grasps some idea and thinks: 'This alone is the Truth; the rest is wrong', (number 16).

[398] This one is linked with number (17), *mūladṛṣṭi*.

[399] All the 27 *dṛṣṭi*s mentioned above produce the last wrong view, *abhimānadṛṣṭi*. Of these 28 wrong views or opinionsof a Bodhisattva, the first 17 produce the following ten, i.e., 18 to 27, and these 27 all together contribute to cause the last one, number (28).

[400] The commentary explains this expression: 'Fools (*bāla*) who have not seen the truths, by being based on the traces (*vāsanā*), on language (*vyavahāra*) and on empty discursiveness (*prapañca*), wrongly seize the dharmas which are

Furthermore, all things lack self-nature as a result of the absence of the self-nature of characteristics (*lakṣaṇaniḥsvabhāvatā*) with respect to the imaginary nature (*parikalpite svabhāve*), as a result of the absence of nature of arising (*utpattiniḥsvabhātatā*) with respect to the relative nature (*paratantre*), and as a result of the absence of nature in the ultimate sense (*paramārthaniḥsvabhāva*) with respect to the absolute nature (*pariniṣpanne*).

CBK.3. *THE PROFOUND MEANING OF 'ALL THINGS QARE UNBORN, ETC.'*

What is the profound meaning (*abhisaṃdhi*) of: All things are (1) unborn (*anutpanna*), (2) unceasing (*aniruddha*), (3) peaceful from the beginning (*ādiśanta*), (4) completely extinguished by nature (*parkṛtiparinirvṛta*)?

(1) Since they have no self-nature (*niḥsvabhāva*), they are unborn (*anutpanna*);

(2) since they are unborn, they are unceasing (*aniruddha*);

(3) since they are neither born nor do they cease, they are peaceful from the beginning (*ādiśanta*);

(4) since they are peaceful from the beginning, they are completely extinguished by nature (*prakṛtiparinirvṛta*).

CBK.4. *FOUR INTENTIONS*

Furthermore, there are four intentions (*abhiprāya*) by means of which the intention of the Tathāgata in the *Vaipulya* should be followed (*anugantavya*):

(i) equality (*samatā'bhiprāya*),

(ii) different times (*kālāntarābhiprāya*),

(iii) different meanings (*arthāntarābhiprāya*) and

(iv) the tendency of the individual (*pudgalāśayābhiprāya*).

CBK.5. *FOUR PROFOUND MEANINGS*

There are four profound meanings (*abhisaṃdhi*) by means of which the profound meaning of the Tathagata in the *Vaipulya* should be followed:

1. the profound meaniing that calls forth penetration (understanding) (*avatāraṇābhisaṃdhi*),
2. the profound meaning of the characteristics (*lakṣaṇasaṃdhi*),
3. the profound meaning of the antidotes (*pratipakṣābhisaṃdhi*) and

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lacking self-nature (*svabhāva*) and characteristics (*lakṣaṇa*). It is due to this self-nature grasped in a way that is also wrong that it is said that dharmas are *niḥsvabhāva*.'

4. the profound meaning of the transformation (*pariṇāmanābhisaṃdhi*).[401]

CBK.6. *FIVE CRITERIA FOR CORRECTLY UNDERSTANDING THE BODHISATTVA*

How can one correctly understand (*pratyavagantavya*) the bodhisattva who is skilled in absorption on the teaching (*dharmasamādhikuśala*) of the *Vaipulya*?

By virtue of five reasons:

(i) Each moment he (i.e., the bodhisattva) dissipates (*drāvyati*, lit. dissolves) the basis of all disturbances (*sarvadauṣṭhulyāśraya*).

(ii) He obtains the joy of devotion to the Truth (*dharmārāmarati*), lacking perception of diversity (*nānātvasaṃjñāvigata*).

(iii) He understands the infinite splendor of the Truth (*aparamāṇaṃ dharmāvabhāsam*) that has limitless aspects (*aparicchinnakāra*).

(iv) His non-discriminated signs (*avilkalpitāni nimittāni*), linked with purification (*viśuddhabhāgīyāni*), are active (*samudācarnati*).

(v) He acquires further and further what is necessary for the accomplishment and perfection of the Body of Truth (*dharmakāyaparipūriparinispatti*).

CBK.7. *FIVE KINDS OF MENTAL CULTIVATION*

It is pointed out that the results coming from five kinds of mental cultivation (*bhāvanā*) are five fold. The five kinds of mental cultivation are:

(i) Mixed mental development (*sambhinnabhāvanā*),

(ii) mental development without signs (*animittabhāvanā*),

(iii) spontaneous mental development (*anābhogabhāvanā*),

(iv) purified mental development (*uttaptabhāvanā*),[402] and

(v) revolution-like mental development in the appropriate order (*yathā kramam*).[403]

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[401] For details, see Saṅgraha, pp. 129-132, 224-228.

[402] *Uttapta*, lit. 'burned, heated'. Hence 'purified' by fire.

[403] This paragraph is missing in the Chinese and Tibetan translations. But the Bhāṣya testifies as to the existence of this passage in the original Sanskrit by commenting on it as follows: *Tad etat pañcavidhāyā bhāvanāyāḥ phalam pañcavidhaṃnirvartata iti sandarśitam. Pañcavidhā bhāvanā katamā? praśrabdhinimittabhāvnā, sambhinnabhāvanā, animittabhāvaā, anābhogabhāvanā, parinivṛttinimittabhāvanā cha.*(Cited by Pradhan). In the passage of the Bhāṣya, *praśrabdhinimittabhāvanā* is used in place of *uttapatabhāvanā* and *parinivṭtinimittabhāvanā* in place of *parivṛttinibhāvanā*.

CBK.8. ## *THE REASON FOR VENERATING THE DOCTRINE OF THE VAIPULYA*

Why should the doctrine of the *Vaipulya* (*vaipulyadharma*) be venerated (*pūjya*) with incense, garlands, etc (*dhūpamālyādibhiḥ*), and not the doctrine of the disciples (*śrāvakadharma*)? Because it (*vaipulyadharma*) is the support of the well-being and happiness of all beings (*sarvasattvahitasukhādhiṣṭhāna*).

The Second Compendium entitled

Ascertainment of the Doctrine in the Compendium of the Super-Doctrine

is herein completed.

Kośa, IV, 248; VI, 119, 192, 228-9, 288, 300; VII, 23, 62, 64-5; VIII, 192: Sūtrālaṅkāra (XVI, 16), p. 102; Siddhi, pp. 597, 606, 629, treat the various aspects of *bhāvanā,* but they do not speak of the five kinds of *bhāvanā* mentioned here.

It is clear that the five kinds of *bhāvanā* refer to the five qualities of the Bodhisattva competent in the concentration on the doctrine of the Vaipulya (*vaipulye dharmasamādikuśalo bodhisattvaḥ*) mentioned in the preceding paragraph. Thus:

1) *Saṃbhinnabhāvanā* dissipates the basis of all disturbances (*sarvadauṣṭhulyāśrayaṃ drāvayati*);

2) *animittabhāvanā* produces the joy of devotion to the Truth, free of perception of diversity (*nānātvasaṃjñāvigatāṃ dharmārāmaratim*)*;*

3) *anābhogabhāvanā* produces the infinite splendor of the Truth which has limitless aspects (*aparicchinnākāram apramāṇaṃ dharmāvavbhāsam*);

4) *uttaptabhāvanā* activates the signs without discrimination that are linked with purification (*viśuddhabhāgīyāni avikalpitāni nimittāni*);

5) *parivṛttinibhābhāvanā* acquires the necessities for accomplishment and perfection of the dharmakāya (*dharmakāyaparipūriparinișpattaye hetumayaparigraham*).

CC. ## *CHAPTER THREE ASCERTAINMENT OF ACQUISITIONS (PRĀPTIVINIŚCAYA)*

What is the ascertainment of acquisitions (*prāptiviniścaya*)?

In brief, it is twofold: it should be understood

(1) by the definition of individuals (*pudgalavyavasthāna*) [First Section] and

(2) by the definition of the understanding of the Truth (*abhisamayavyavasthāna*) [Second Section].

CCA. ## *FIRST SECTION: DEFINITION OF INDIVIDUALS (PUDGALAVYAVASTHĀNA)*

CCA.1. ### *SEVENFOLD CLASSIFICATION OF INDIVIDUALS*

What is the definition of individuals?

In brief, it is sevenfold: classification according to:

1. their character (*caritaprabheda*),
2. their deliverance (*niryāṇaprabheda*),
3. their receptacle or support (*ādhāraprabheda*),[404]
4. their application (*prayogabrabheda*),
5. their fruit (result) (*phalabrabheda*),
6. their domain (*dhātuprabheda*),
7. their career (*caryāprabheda*).

1. What is the classification according to their character (*caritaprabheda*)?

It is sevenfold:

(i) dominated by desire (*rāgacarita*),

(ii) dominated by hatred (*dveṣacarita*),

(iii) dominated by ignorance (*mohacarita*),

(iv) dominated by pride (*mānacarita*),

(v) dominated by distraction (*vitarkacarita*),[405]

(vi) normal character (balanced) (*samabhāgacarita*) and

(vii) slightly passionate character (*mandarajaskacarita*).

2. What is classification according to their deliverance (*niryāṇaprabheda*)?

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[404] Rahula translates *ādhāra* as 'receptacle'. Monier-Williams gives 'support', substrate' for *ādhāra*

[405] *Vitarka* here does not mean 'reasoning'.

It is threefold:

(i) that of the Vehicle of the Disciples (*śrāvakayānika*),

(ii) that of the Vehicle of the Individual Buddhas (*pratyekabuddhayānika*) and

(iii) that of the Great Vehicle (*mahāyānika*).

3. What is classification according to their receptacle or support (*ādhāraprabheda*)? It is threefold:

(i) one who has not yet acquired the accumulations (*asambhṛtasambhāra*),

(ii) one who has and has not acquired the accumulations (*sambhṛtāsambhṛtasambhāra*) and

(iii) one who has already acquired the accumulations (*sambhṛtasambhāra*).

4. What is classification according to their application (*prayogaprabheda*)?

It is twofold:

(i) one who follows faith (*śraddhānusārin*) and

(ii) one who follows the Doctrine (*dharmānusārin*).

5. What is the classification according to their fruit or result (*phalaprabheda*)?

It is of twenty-seven types:

(1) the one who is devoted to faith (*śraddhādhi-mukta*),[406]

(2) the one who has arrived at the view (*dṛṣṭiprāpta*),

(3) the one who who has experienced directly (*kāyasākṣi*),

(4) the one who is liberated by wisdom (*prajñāvimukta*),

(5) the one who is liberated in two ways (*ubhayatobhāgavimukta*),

(6) the one who progresses towards the fruit of stream-entry (*srotaāpattiphalapratipanna*),

(7) the one who has entered into the stream (*srotaāpanna*),

(8) the one who progresses towards the fruit of the once-returner (*sakṛdāgāmiphalapratipanna*),

(9) the once-returner (*sakṛdāgāmin*),

(10) the one who progresses towards the fruit of the non-returner (*anāgāmiphalapratipanna*),

(11) the non-returner (*anāgāmin*),

(12) the one who progresses towards the fruit of arhathood (*arhattvaphalapratipanna*),

(13) the arhat (*arhan*),

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[406] These 27 types will be explained below, p. [ ].

(14) the one who will be reborn no more than seven times (*saptakṛtbhavaparama*),

(15) the one who is destined to be reborn in many families (*kulaṃkula*),

(16) the one who has but one interval (*ekavīcika*),

(17) the one who attains parinirvāṇa in the intermediate state (*antarāparinirvāyin*),

(18) the one who, being born, attains nirvāṇa (*upapadyaparinirvāyin*),

(19) the one who attains nirvāṇa without effort (fabrication) (*anabhisaṃskāraparinirvāyin*),

(20) the one who attains nirvāṇa with effort (*sābhisaṃskāraparinirvāyin*),

(21) the one who swims upstream (*ūrdhvaṃsrotas*),

(22) the arhat of deteriorating nature (*parihāṇadharma arhan*),

(23) the arhat of volitional nature (*cetanādharma arhan*),

(24) the arhat of protected nature (*anurakṣaṇādharma arhan*),

(25) the arhat of stable and unshakeable nature (*sthitākampya arhan*),

(26) the arhat of penetrating nature (*prativedhadharma arhan*) and

(27) the arhat of unchanging nature (*akopyadharma arhan*).

6. What is classification according to their domain (*dhātuprabheda*)?

It consists of (i) the ordinary person (*pṛthagjana*), (ii) the one who is in the course of training (*śaikṣa*) and (iii) the one who is beyond training (*aśaikṣa*), all three within the realm of desire (*kāmadhātu*). Just as the realm of desire is threefold, so also are the form realm (*rūpadhātu*) and the formless realm (*ārūpyadhātu*) threefold. The bodhisattva abides in the realms of desire and form. The Individual Buddha (*pratyekabuddha*) abides in the realm of desire. The domain of the Tathāgata is inconceivable (*acintya*).

7. What is the classification according to their career (*caryāprabheda*)?

In brief, it is fivefold:

(i) the bodhisattva whose career is directed by strong inclination (*adhimukticārībodhisattva*),

(ii) the bodhisattva whose career is directed by strong resolve (*adhyāśayacārībodhisattva*),[407]

(iii) the bodhisattva whose career is endowed with signs (*sanimittacāribodhisattva*),

(iv) the bodhisattva whose career is without signs (*animittacārībodhisattva*) and

(v) the bodhisattva whose career is without fabrications (*anabhisaṃskāracārībodhisattva*).[408]

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[407] The *Bodhisattvabhūmi*, p. 313, defines *adhyāśaya* as follows: *śraddhāpūrvo dharmavicayapūrvakaś ca buddhadharmaṣu yo'dhimokṣaḥ pratyavagamo niścayo bodhisattvasya, so'dhyāśaya ityucyate.* 'Strong inclination, deep understanding, strong conviction of a bodhisattva, preceded by faith and investigation of the doctrine, in respect to the teaching of the Buddha: this is called *adhāśaya*.'

CCA.2.

THREE PERSONS IN RELATION TO THEIR CHARACTER

1) What is the person whose character is dominated by (i) desire (*rāgacarita*)? It is the person in whom desire is intense and widespread (*tīvrāyatarāga*). It is the same for persons whose characters are dominated by (ii) hatred (*dveṣa*), (iii) ignorance (*moha*), (iv) pride (*māna*) or (v) distraction (*vitarka*).

2) What is the person whose character is normal or balanced (*samabhāgacarita*)?

It is the one in whom the defilements are normal, balanced, natural (*prakṛtisthakleśa*).

3) What is the person whose character is slightly passionate (*mandarajaskacarita*)?

It is the one whose defilements are naturally tiny (*tanutarakleśa*).

CCA.3.

THREE PERSONS IN RELATION TO THE VEHICLES

1) What is the person belonging to the Vehicle of the Disciples (*śrāvakayānika*)?

It is a person who, having or not having attained the absorptions (*samāpanno vā asamāpanno vā*), dwelling in the Doctrine of the Disciples (*śrāvakadharmatāvihārin*), having weak faculties by nature (*mṛdvindriya*), pursuing his own liberation (*svavimuktipraṇihita*), having the intention of liberating himself (*vimuktāśya*) by means of cultivating detachment (*vairāgyabhāvanā*), relying on the Canon of the Disciples (*śrāvakapiṭaka*), practicing the major and minor virtues (*dharmānu-dharmachārin*), by means of the development of exertion (*vīryabhāvanā*), puts an end to suffering.

2) What is the person belonging to the Vehicle of the Individual Buddhas (*pratyekabuddhayānika*)?

It is a person who, having or not having attained the absorptions, dwelling in the Doctrine of the Individual Buddhas (*pratyekabuddhadharmatāvihārin*), having medium faculties (*madhyendriya*) by nature, pursuing his own liberation, having the intention of liberating himself by means of the development of detachment, having the intention of attaining enlightenment (*adhigatabodhyāśaya*) by cultivating experience by himself, depending on the Canon of the Disciples, practicing the major and minor virtues by means of developing exertion, having previously produced or not having previously produced the qualities leading to penetration (*nirvedhabhāgīya*), having previously obtained or not having previously obtained a fruit, born at a time when there is no Buddha in the world (*abuddhaloka* or *abuddhabhava*),[409] facing up alone to the Noble Path by inner volition (*adhyātmacetanā*) alone, dwelling alone (*ekavihārin*) like the horn of a rhinoceros (*khaḍgaviṣāṇakalpa*)[410] or like a lone conqueror (*pratyekajina*) living in a group (*vargacārin*),[411] puts an end to suffering.[412]

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[408] These five terms referring to the various stages of the *bodhisattvabhūmi*s will be explained below.

[409] A Pratyekabuddha appears in the world only when there is no Buddha, i.e., Samyaksaṃbuddha, "Perfectly Enlightened One". A Buddha and a Pratyekabuddha never appear in the same period.

[410] Cf. *eko care khaggavisāṇakappo* (*Kaggavisāṇa-sutta*, Sn, p. 6, vv, 35-75). *Khaḍgaviṣāṇakalpa* is usually translated as 'like the rhinoceros' (Kośa, III, p. 194). But *khaḍga* or *khaḍgin* means 'rhinoceros', *viṣāṇa* means 'horn', and *kalpa* means 'like'. Thus khaḍgaviṣāṇakalpa should mean "like the horn of a rhinoceros." Indeed, SnA, p. 65, explains the expression clearly in this sense: *khaggavisāṇṃ nāma khaggamigasiṅgām*'*khaggavisāṇa* means the horn of the animal

3) What is a person belonging to the Great Vehicle (*mahāyānika*)?

It is a person who, having attained or not having attained the absorptions, dwelling in the Doctrine of the Bodhisattva (*bodhisattvadharmatāvihārin*), having sharp faculties (*tīkṣnendriya*) by nature, assiduous in pursuing in the liberation of all beings (*sarvasattvavimokṣa*), having the intention of attaining non-established nirvāṇa (*apratiṣṭhitanirvāṇāśaya*), relying on the Canon of the Bodhisattvas (*bodhisattvapiṭaka*), practicing the major and minor virtues by cultivating exertion, ripens beings (*sattvān paripācayati*), cultivates the pure land of the Buddhas (*śuddāṃ buddhabhūmiṃ bhāvayati*), receives the prophecy (*vyākaraṇa*)[413] and attains complete enlightenment (*samyaksambodhi*).

CCA.4. ## *THREE PERSONS IN RELATION TO THE ACQUISITION OF THE ACCUMULATIONS*

1) What is a person who has not acquired the accumulations (*asambhṛtasambhāra*)?

It is a person who is dependent on the Doctrine governed by the Truth, who has weak dispositions (*mṛdumātra*), is dedicated to pure faith (*śuddhaśraddhādhimukta*), has weak qualities leading to deliverance (*mṛdumātramokṣabhāgīya*), and whose period of rebirths is indefinite (*aniyatajanmakālika*).[414]

2) What is a person who has and has not acquired the accumulations (*sambhṛtāsambhṛtasambhāra*)?

It is a person who is dependent on the Doctrine governed by the Truth, has medium dispositions (*madhyamātra*), is dedicated to pure faith, has medium qualities leading to deliverance (*madhyamātramokṣabhāgīya*) and whose period of rebirths is definite (*niyatajanmakālika*).[415]

3) What is the person who has acquired the accumulations (*sambhṛtasambhāra*)?

It is a person who is dependent on the Doctrine governed by the Truth, has superior dispositions (*adhimātra*), is dedicated to pure faith, has superior qualities leading to deliverance (*adhimātramokṣabhāgīya*), and whose number of rebirths is limited to this one lifetime (*tajjanmakālika*).[416]

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called *khagga* (i.e., rhinoceros)'. As the Asian rhinoceros has but one single horn, a person dwelling all alone may be compared to the horn of this animal. But the term *khaḍgaviṣāṇa* may also be considered as a compound *bahuvrīhi* meaning 'he who has one horn like a sword', an expression close to *khaḍgin* 'he who has a sword (i.e., a horn like a sword).' In this case, *khaḍgaviṣāṇakalpa* could be translated as 'like the rhinoceros'.

[411] There are two classes of Pratyekabuddha: *Khaḍgaviṣaṇakalpa*s living alone and *Vargacārin*s living as a group. The Paccekabuddhas mentioned in the *Isigili-sutta* (M III, 68 and foll., are *Vargacārin*s whereas the Khaggavisāṇa-sutta (Sn, p. 6 and foll.) describe the Pratyekabuddhas who are *Khaḍgaviṣānakalpa*s.

[412] The descriptions of pacceka-buddha in the Pali sources are very similar. For details, see SnA I, 47, 51, 58, 63; *Puggalapaññātti*, p. 14; Jāt, IV, 341.

[413] *Vyākaraṇa*: a prophecy pronounced by a Buddha annoucing that a certain person (a bodhisattva) will become a Buddha some day.

[414] This is an ordinary person (*pṛthagjana*).

[415] This is an *ārya* who is a *śaikṣa* (in the course of training).

Moreover,

1) a person who has not acquired the accumulations (*asambhṛtasambhāra*) is a person who is dependent on the Doctrine governed by the Truth, who has weak acceptance of the profound reflection on the doctrines (*mṛdumātradharmanidhyānakṣānti*) concerning the Truths, who has weak qualities leading to penetration (*mṛdumātranirvedhabhāgīya*) and whose period of rebirths is indefinite.

2) A person who has and has not acquired the accumulations (*sambhṛtāsambhṛtasambhāra*) is a person who is dependent on the Doctrine governed by the Truth, who has medium acceptance of the profound reflection on the doctrines concerning the Truths, who has medium qualities leading to penetration, and whose period of rebirths is definite.

3) A person who has acquired the accumulations (*sambhṛtasambhāra*) is a person who is dependent on the Doctrine governed by the Truth, who has intense acceptance of the profound reflection on the doctrines concerning the Truths, who has intense qualities leading to penetration and whose number of rebirths is limited to this one lifetime.

CCA.5. *PERSONS IN RELATION TO TO QUALITIES LEADING TO PENETRATION AND TO DELIVERANCE*

The three categories of qualities leading to penetration, except for the higher worldly qualities (*laukikāgradharma*), are instantaneous (*kṣaṇika*) and not continuous (*aprābandhika*) as a result of the very nature of the higher worldly qualities. The person whose period of rebirths is limited to this one lifetime (*tajjanmakālika*), by attaining the clear understanding of the Truth (*abhisamaya*), loses (*parihīyate*) the weak, medium and intense qualities leading to deliverance and penetration, and this results from the loss of the conduct (*samudācāraparihāṇi*) and not from the loss of the latent traces (*vāsanāparihāṇi*).

CCA.6. *THE PERSONS WHO FOLLOW FAITH AND THE DOCTRINE*

What is a person who follows faith (*śraddhānusārin*)?

It is one who, having acquired the accumulations (*sambhṛtasambhāra*) and having weak faculties (*mṛdvindriya*), applies himself (*prayujyate*) to understanding the Truth (*satyābhisamayāya*) by remembering the instructions given by others (*paropadeśa*).[417]

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[416] This refers to the arhat.

[417] Cf. the definition of *saddhānusārī* in M I, p. 479: *Katamo ca bhikkhave puggalo saddhānusārī? Idha bhikkhave ekacco puggalo ye te santā vimokkhā atikamma rūpe āruppā te na kāyena phassitvā viharati, paññāya c'assa disvā āsavā aparikkhīṇā honti, Tathāgate c'assa saddhāmattaṃ hoti pemamattaṃ, api c'assa ime dhamma honti, seyyathīdaṃ: saddhindriyaṃ, viryidriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ. Ayaṃ vuccati bhikkhave puggalo saddhānusāri.*

What, O monks, is a person who follows faith? There is, O monks, a certain person who does not experience in himself the calm deliverances of the formless realm that are beyond the form realm, and who has not destroyed his impurities after having seen by means of his wisdom, and who has only faith in and affection for the Tathagata, but who has these

What is a person who follows the Doctrine (*dharmānusārin*)? It is the one who, having acquired the accumulations and having sharp faculties (*tīkṣṇendriya*), applies himself to understanding the Truth by himself, by remembering the doctrine[418] governed by the Truth (*satyādhipateya dharma*).[419]

CCA.7.

THE 27 KINDS OF INDIVIDUALS CLASSIFIED ACCORDING TO THEIR RESULT

1) What is a person devoted to faith (*śraddhādhimukta*)?

A person who follows faith (*śraddhānusārin*) is called *śraddhādhimukta* at the moment he obtains the fruit (*phalakāle*).[420]

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qualities, namely, the faculties of faith, exertion, attentiveness, concentration and wisdom. That one, O monks, is called a person who follows faith.'

Cf. also the description in Vsm, p. 659: *Yo hi aniccato manasikaronto adhimokhabahulo saddhindriyaṃ paṭilabhati, so sotāpattimaggakkhaṇe saddhānusārī hoti*. 'If a person, full of devotion, reflecting on impermanence, obtains the faculty of faith, that person is called *saddhānusārī* at the moment of entering the Path of *sotāpatti*.'

[418] This explanation agrees with the definition of *dhammānusārī* in MA III, p. 190: *dhammaṃ anussaratīti dhammānusārī*. *Dhammānusārī* means 'remembering the doctrine.'

[419] Cf. the definition of *dhammānusārī* in M I, p. 479: *Katamo ca bhikkhave puggalo dhammānusārī? Idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phassitvā viharati, paññāya c'assa disvā āsavā aparikkhīṇā honti. Tathāgatappaveditā c'assa dhammā paññāya mattaso nijjhānṃ khamanti, api c'assa ime dhammā honti, seyyathīdaṃ: saddhindriyaṃ, viriyindriyaṃ, satindriyaṃ, samādhindriyaṃ paññindriyam.Ayaṃ vuccati bhikkhave puggalo dhammānusārī.*

'O monks, what is a person who follows the doctrine? There is, O monks, a certain person who does not experience in himself the calm deliverances of the formless realm that are beyond the form realm, and who has not destroyed his impurities after having seen with his wisdom, who, by means of his wisdom, partially accepts the profound reflection on the doctrines explained by the Tathāgata, but who possesses these qualities, namely, the faculties of faith, energy, attentiveness, concentration and wisdom. He, O monks, is called a person who follows the Doctrine.'

Cf. also the description of this person in Vsm, p. 659: *Yo pana anattato manasikaronto vedabahulo paññindriyaṃ paṭilabhati, so sotāpattimaggakkhaṇe dhammānusārī hoti*. 'If a person, full of knowledge, reflecting on the absence of self, attains the faculty of wisdom, that person is called *dhammānusārī* at the moment of entering the path of *sotāpatti'*

The *Cūlagopātaka-sutta* (M I, p. 226) compares *saddhānusārī* and *dhammānusārī* to a new-born calf that needs the help of its mother to cross the river. Such are these two persons who are at the beginning of the path of *sotāpatti* (*paṭhamamaggasamaṅgino*, MA II, p. 267).

The five qualities (*indriya*) – *saddhā, viriya, sati, samādhi, paññā* – are more developed in the *dhammānusārī* than in the *saddhānusārī.* To the degree that these five faculties are developed, one becomes successively *sotāpanna, sakadāgāmī, anāgāmī and arahant*. (S V, p. 200).

[420] In the Pali sources this person is called *saddhāvimutta* 'liberated by means of faith'. Vsm, p. 659 agrees with the definition in our text when it says that the *saddhānusārī* is called *saddhāvimutta* in the other seven stages, i.e., *sotāpattiphala*, etc. (*sesu sattasu ṭhānesu*).

2) What is a person who has arrived at seeing (*dṛṣṭiprāpta*)?

A person who follows the doctrine (*dharmānusārin*) is called *dṛṣṭiprāpta* at the moment when he obtains the fruit (*phalakāle*).[421]

3) What is a person who has directly experienced (*kāyasākṣin*)?

It is a person in the course of training (*śaikṣa*) who experiences the eight deliverances (*aṣṭavimokṣa*).[422]

Cf. the definition of *saddhāvimutta* in M I, p. 478: *Katamo ca bhikkhave puggalo saddhāvimutto? Idha bhikkhave ekacco puggalo ye te santā vimokkhā atikamma rūpe āruppā te na kāyena phassitvā viharati, paññāya c'assa disvā ekacce āsavā parikhīṇā honti, Tathāgate c'assa saddhā niviṭṭhā hotimūlajātā patiṭṭhitā. Ayaṃ vuccati bhikkhave puggalo saddhāvimutto*.

'O monks, what is a person who is liberated by means of faith? There is, O monks, a certain person who does not experience in himself the calm deliverances of the formless realm that are beyond the form realm, and who, having seen by means of his wisdom, has destroyed some of his impurities, and whose faith in the Tathāgata is steady, rooted, established. That one, O monks, is called a person who is liberated by faith.'

[421] Vsm, p. 659, says that a person who was *dhammānusārī* at the moment of entering the *sotāpattimagga* becomes *diṭṭhipatta* in the other six stages, i.e., *sotāpattiphala* up to *arahattamagga*, but he is *paññāvimutto* when he attains *arahattaphala*.

Cf. the definition of *diṭṭhipatta* in M I, p. 478: *Katamo ca bhikkhave puggalo diṭṭhipatto? Idha bhikkhave ekacco puggalo ye te santā vimokkhā atikamma rūpe āruppā te na kāyena phassitvā viharati, paññāya c'assa disvā ekacce āsavā parikkhīṇa honti, Tathāgatappaveditā c'assa dhammā paññāya vodiṭṭhā honti vocaritā. Ayaṃ vuccati bhikkhave puggalo diṭṭhippatto*.

'O monks, what is a person who has arrived at insight (vision)? There is, O monks, a certain person who has not experienced in himself the calm deliverances of the formless realm that are beyond the form realm, and who, having seen by means of his wisdom, has destroyed some of his impurities, and who has seen and understood the doctrines explained by the Tathāgata. That one, O monks, is called a person who has arrived at insight (vision).'

[422] *Aṣṭavimokṣa*: (1) As long as one remains in the form realm, one sees visible forms (*rūpi rūpāni passati*), (2) liberated from the perception of visible forms in oneself, one perceives visible forms externally (*ajjhattaṃ arūpasaññī bahiddhā rūpāni passati*), (3) experiencing what is pleasant, one is filled with devotion (*subhaniveva adhimutto hoti*), (4) the sphere of infinite space (*ākāsānañcāyatana*), (5) the sphere of infinite consciousness (*viññānañcāyatana*), (6) the sphere of nothingness (*ākiñcaññāyatana*), (7) the sphere of neither-perception-nor-nonperception (*nevasaññānāsaññāyatana*), and (8) the cessation of perceptions and sensations (*saññāvedayitanirodha*). For details, see D III, pp. 261-262: A IV, 306; Vbh, p. 342; Kośa, VIII, p. 203.

Cf. the definition of *kāyasakkhī* in M I, p. 478: *Katamo ca bhikkhave puggalo kāyasakkhī? Idha bhikkhave ekacco puggalo ye te santā vimokkhā atikamma rūpe āruppā te kāyena phassitvā viharati, paññāya c'assa disvā ekacce āsavā parikhīṇā honti. Ayaṃ vuccati bhikkhave puggalo kāyasakkhī.*

'O monks, what is a person who has directly experienced? There is, O monks, a certain person who experiences in his own body the calm deliverances of the formless realm that are beyond the form and who, having seen by means of his wisdom, has destroyed some of his impurities. He, O monks, is called a person who has directly experienced.'

See also A IV, p. 451.

4) What is a person liberated by means of wisdom (*prajñāvimukta*)?

It is a person who has destroyed his impurities (*kṣiṇāsrava*, i.e., an arhat), but who does not experience the eight deliverances (*aṣṭavimokṣa*).[423]

5) What is a person liberated by both means (*ubhayatobhāgavimukta*)?

It is a person who has destroyed his impurities (*kṣīṇāsrava*, i.e., an arhat) and who experiences the eight deliverances (*aṣṭavimokṣa*).[424]

6) What is a person progressing towards the fruit of stream-entry (*srotāpattiphalapratipannaka*)?

It is a person who is in the fifteen moments og mind (*cittakṣaṇa*) leading to penetration (*nirvedhabhāgīya*) and belonging to the Path of seeing (*darśanamārga*).[425]

See also the definition in Vsm, p. 659: *Yo pana dukkhato manasikaronto passaddibahula samādhindriyaṃ paṭilabhati, so sabbattha kāyasakkhī nāma hoti*. 'If a person, fully relaxed, reflecting on suffering, attains the faculty of concentration, he is everywhere called *kāyasakkhī*.'

In A I, p. 118-120, there is an interesting discussion between Sāriputta, Saviṭṭha and Mahā-Koṭṭita as to which is the best of the three persons – *saddhāvimutta* (= *śraddhādhimukta*), *diṭṭhippatta* (= *dṛṣṭiprāpta*) and *kāyasakkhī* (= *kāyasākṣin*). Saviṭṭha favors the *saddhāvimutta* because this person has highly developed the faculty of faith (*saddhindriya*); Mahā-Koṭṭhita thinks that the *kāyasakkhī* is best because he has highly developed the faculty of concentration (*samādhindriya*); Sāriputta considers the *diṭṭhippatta* the best because he has highly developed the faculty of wisdom (*paññindriya*). As their opinions differ, they go to the Buddha and ask for his judgment. The Buddha says that it is not possible to decide that any one is better than the others because any one of them can be progressing to the state of arhat (*arahattāyapaṭipanno*) and any one of them can be *sakadāgamī* or *anāgāmī*.

According to the Kośa, VI, p. 223, an *anāgaÎin* who is in possession of *saṃjñāvedayitanirodha* is a *kāyasākṣin*.

[423] This definition is corroborated by that of *paññāvimutta* in M I, p. 477: *Katamo ca bhikkhave puggalo paññāvimutto? Idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe ārupā te na kāyena phassitvā viharati, paññāya c'assa disvā āsavā parikkhīṇā honti. Ayaṃ vuccati bhikkhave puggalo paññāvimuto.*

' O monks, what is a person liberated by means of wisdom? There is, O monks, a certain person who does not experience in his own body the calm deliverances of the formless realm that are beyond the form realm and who, having seen by means of his wisdom, has destroyed his impurities. He, O monks, is called a person liberated by means of wisdom.'

The state of *prajñāvimukta* is attained by development of *vidarśanā* 'insight' (A I, p. 61).

According to Vsm, p.659, when the *diṭṭhippatta* becomes arhat, he is called *paññāvimutta*. Cf. Kośa, VI, pp. 274, 276.

[424] D II, p. 71, clearly confirms this definition. See also A IV, p. 453. Cf. the definition of *ubhatobhāgavimutta* in M I, p. 477: *Katamo ca bhikkhave puggalo ubhatobhāgavimutto? Idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te kāyena phassitvā viharati, paññāya c'assa disvā āsavā parikkhīṇā honti. Ayaṃ vuccati bhikkhave puggalo ubhatobhāgavimutto*. 'O monks, what is a person liberated by both means? There is, O monks, a certain person who experiences with his own body the calm deliverances of the formless realm that are beyond the form realm and who, having seen by means of his wisdom, has destroyed his impurities. That person, O monks, is called a person liberated by both means.'

See also Kośa, II, p. 205; VI, pp. 273, 275; Vsm, p. 659.

7) What is a stream-enterer (*srotaāpanna*)?

It is a person who is in the sixteenth moment of mind (*cittakṣaṇa*) belonging to the Path of seeing (*darśanamārga*).[426]

The Path of seeing (*darśanamārga*) is the entry into the certainty of perfection (*samyaktvaniyāmāvakrānti*).[427] It is also the clear understanding of the Truth (*dharmābhisamaya*). By entering into the certainty of perfection (*samyaktvaniyāmam avakrāman*), a person who is not free of desire for the sense-pleasures (*kameṣvavītarāga*) becomes a stream-enterer (*srotaāpanna*). By entering into the certainty of perfection, a person who, to a great extent, is free from desire for the sense pleasures, becomes a once-returner (*sakṛdāgāmin*). By entering into the certainty of perfection, a person who is free from desire for the sense pleasures becomes a non-returner (*anāgāmin*).

If one becomes a stream-enterer (*srotaāpanna*) by abandoning the defilements (*kleśa*) that must be abandoned by means of insight (*darana*), why is it said that one becomes a stream-enterer by abandoning the three fetters (*saṃyojana*)?[428] Because the three fetters include the principal elements (*pradhāna-saṃgraha*).[429]

Why are they the principal elements?

(i) Because the fetters are the cause of non-departure (*anuccalanakāraṇa*);[430]

(ii) because, although one may have started on the way (*uccalita*), they are the cause of false emancipation (*mithyāniryāṇakāraṇa*);[431]

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[425] The fifteen moments of mind (*cittakṣaṇa*) mentioned here are of *duḥkhe dharmajñānakṣānti* (acquiescence to the knowledge of the doctrine on suffering) up to *mārge'nvayajñānakṣānti* (acquiescence to the consecutive knowledge of the Path). For details, see above, p. [ ].

[426] The sixteenth mind moment mentioned here is the *mārge'nvayajñāna* (subsequent knowledge of the Path). See also Kośa, VI, p. 192. For details on *sotāpanna*, see D I, 156; III, 107, 132, 227: A II, 89; S II, 68; III, 203, 225; V, 193; Vsm, 6, 709.

[427] *Samyaktva* (Pali *sammatta*) is the abandonment of the defilements (*kleśa*), the state of perfection which is *nirvāṇa*. *Samyaktvaniyāmāvakrānti* (Pali *sammattaniyāma-okkanti*) is the entry into the Path that leads definitively to perfection, *nirvāṇa*. A III, p. 442, says that a person who enters into the certainty of perfection (*sammattaniyāmaṃ okkamamāno*) will obtain the fruits (*phala*) of *sotāpatti, sakadāgamāmi, anāgāmi* and *arahant*

For details, see S, III, p. 225; A, III, pp. 442-443; D, III, p. 217; Kośa, III, p. 137; Vsm, p. 611.

[428] The three fetters: *satkāyadṛṣṭi* (the idea of a self), *vicikitsā* (doubt), *śīlavrataparāmarśa* (attachment to rites and rituals).

[429] Because these three fetters are the principal obstacles.

[430] Because they tie beings to saṃsāra and prevent them from making a step towards emancipation.

[431] Even if one makes a step towards emancipation, one could take a bad path (*mithyāmārga*) leading to a false emancipation as a result of *śīlavrataparāmarśa* (attachment to rites, ceremonialism and external observances) and of *vichikitsa* (doubt in regard to the right path).

(iii) because they are the cause of imperfect emancipation (*samyag aniryāṇakāraṇa*);[432]

(iv) because they are the cause of perversion of the knowable (*jñeyavipratipatti*), perversion of the views (*dṛṣṭivipratipatti*), perversion of the antidotes (*pratipakṣavipratipatti*).

8) What is a person progressing towards the fruit of a once-returner (*sakṛdāgāmiphalapratipannaka*)?

It is a person who, in the Path of cultivation (*bhāvanāmārga*), is in the process of abandoning the five categories of defilements belonging to the realm of the sense pleasures (*kāmāvacarāṇāṃ pañcaprakārāṇāṃ kānām*).[433]

9) What is a once-returner (*sakṛdāgāmin*)?

It is a person who, on the Path of cultivation (*bhāvanāmārga*), is in the process of abandoning the sixth category of defilements belonging to the realm of the sense pleasures (*kāmāvacarasya ṣaṣthasya kleśaprakārasya*).[434]

10) What is a person progressing towards the fruit of non-returner (*anāgāmiphalapratipannaka*)?

It is a person who, in the Path of cultivation (*bhāvanāmārga*), is in the process of abandoning the seventh and eighth categories of defilements belonging to the realm of the sense pleasures (*kāmācavarāṇāṃ saptamāṣṭamānāṃ kleśaprakārāṇāṃ*).[435]

11) What is a non-returner (*anāgāmin*)?

It is a person who, in the Path of cultivation (*bhāvanāmārga*), is in the process of abandoning the ninth category of defilements belonging to the realm of the sense pleasures (*kāmāvacarasya navamasya kleśaprakārasya*).[436]

If one becomes a non-returner (*anāgāmin*) by abandoning all the defilements belonging to the realm of the sense pleasures that must be abandoned by the path of cultivation (*bhāvanā*), why is

[432] As a result of the false idea of a self (*satkāyadṛṣṭi*), of doubt in regard to the right path (*vichikitsa*) and of attachment to rites, rituals, etc. (*śīlavrataparāmarśa*), one could attain something that is not perfect emancipation. Thus it is necessary to rid oneself of these three bad principal elements in order to enter the stream leading to perfect emancipation.

[433] The five categories of defilements: *adhimātra-adhimātra* (intense-intense), *adhimātra-madhya* (intense-medium), *adhimāramṛdu* (intense-weak), *madhya-adhimātra* (medium-intense), *madhya-madhya* (medium-medium). See above, p. [ ] in note

[434] The sixth category of defilements: *madhya-mṛdu* (medium-weak). For details on the *sakadāgāmī*, see D I, 156, 229: III, 107; M I, p.34; S III, p. 168; A I, pp. 120, 232; II, pp. 89, 134; III, 384; IV, 292, 380; V, 138; Vsm, p. 710.

[435] The seventh and eighth categories of defilements: *mṛdu-adhimātra* (weak-intense) and *mṛdu-madhya* (weak-medium).

[436] The ninth category of defilements: *mṛdu-mṛdu* (weak-weak). For details concerning the *anāgāmī*, see D I, p. 156; II, 92: III, 107; M II, 146; A I 64; II, 134, 163; S III, 168; Vsm, pp. 677, 708, 710.

it said that one becomes a non-returner by abandoning the five lower fetters (*avarabhāgīyasaṃyojana*)?[437] Because the fetters include the principal elements (*pradhānasaṃgraha*).

Why are they the principal elements? As a result of the lower destiny (*gatyavara*) and the lower realm (*dhātvavara*).[438]

12) What is a person progressing towards the fruit of arhat (*arhattvaphalapratipannaka*)?

It is a person who is in the process of abandoning the eight categories of defilements as far as the limit of existence (*yāvad bhāvāgrikāṇāṃ aṣṭaprakarāṇāṃ kleśānām*).[439]

13) What is an arhat?

It is a person who is in the process of abandoning the ninth category of defilements belonging to the limit of existence (*bhāvāgrikasya navamasya kleśaprakārasya*).[440]

If one becomes an arhat by abandoning all the defilements belonging to the three realms (*traidhātukāvacarāṇāṃ sarvakleśānām*),[441] **why is it said that one becomes an arhat by abandoning the higher fetters (*ūrdhvambhāgīya*)?**[442] Because the fetters include the principal elements (*pradhānasaṃgraha*).

Why are they the principal elements? As a result of attachment to the higher realm (*ūrdhvopādāna*) and non-abandonment of the higher realm (*ūrdhvāparityāga*).[443]

14) What is the person who will be reborn no more than seven times (*saptakṛtbhavaparama*)?

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[437] The five lower fetters: 1. *satkāyadṛṣṭi* (idea of a self), 2. *vicikitsa* (doubt), 3. *śīlavrataparāmarśa* (attachment to rites and rituals); 4. *kāmarāga* (desire for the sense pleasures), 5. *vyāpāda* or *pratigha* (enmity or hatred)

[438] The five lower fetters (*avarabhāgīyasaṃyojana*) tie beings to the lower realm, i.e., *kāmadhātu*, the realm of the sense pleasures, and leads them to a lower destiny (*gatyavara*), i.e., a rebirth in the *kāmadhātu,* which includes the animal and hungry ghost (preta) worlds and the hells (*naraka*). This is the principal element of the *avarabhāgīyasaṃyojana*.

[439] The eight categories of defilements: 1. *adhimātra-adhimātra*, 2. *adhimātra-madhya*, 3. *adhimātra-mṛdu*, 4. *madhya-adhimātra*, 5. *madhya-madhya*, 6. *madhya-mṛdu*, 7. *mṛdu-adhimātra*, 8. *mṛdu-madhya*. See above, p. [ ].

[440] The ninth category of defilements: *mṛdu-mṛdu*. See above, p. .

Concerning the arhat, see also S IV, pp. 151, 252; Vsm, pp. 6, 14, 97, 164, 442, 708.

[441] Pradhan's reading (p.90) *traidhātukānāṃ kāmāvacarāṇāṃ sarvakleśānām* is clearly wrong, because *traidhātuka* consists of not only *kāmāvacara* but also *rūpāvacara* and *ārūpyāvacara*. Gokhale correctly reads: *traidhātukāvacarāṇāṃ sarvakleśānām*.

[442] The five higher fetters: *rūparāga* (desire for the form realm); *ārūpyarāga* (desire for the formless realm); *māna* (pride); *auddhatya* (excitement) and *avidyā* (ignorance).

[443] Because of the higher fetters (*ūrdhvabhāgīyasaṃyojana*), beings are tied to the higher realms (*ūrdhvopādāna*), i.e., tied to the form realm (*rūpadhātu*) and the formless realm (*ārūpyadhātu*), and they do not abandon attachment to these higher realms (*ūrdhvāparityāga*). This is the major element of the *ūrdhvabhāgīyasaṃyojana*s.

It is one who, being a stream-enterer (*srotaāpanna*), comes to the end of suffering (*duḥkhasyāntam*) after having wandered through the existences (*bhavān*), sometimes among the gods, sometimes among men (*devamanuṣyesu*), up to seven times.[444]

15) What is a person who is destined to be reborn in many families (*kulaṃkula*)?

It is a person who comes to the end of suffering after having wandered from family to family amongst the gods or men.[445]

16) What is a person who has only one interval (*ekavīcika*)?[446]

It is a once-returner (*sakṛdāgāmin*) who comes to the end of suffering by dwelling only amongst the gods (*deveṣveva*).[447]

17) What is a person who attains parinirvāṇa in the intermediate state (*antarāparinirvāyin*)?

It is a person who, when the fetters of rebirth have been destroyed (*upapattisaṃyojane prahīṇe*) but the fetters of continuity (to advance) have not yet been destroyed (*abhinirvṛttisaṃyojane aprahīṇe*), while advancing towards the intermediate existence (*antarābhvam abhinirvartayan*), faces up to the Path (*mārgaṃ sammukhīkṛya*) and puts an end to suffering; or who, having advanced into the intermediate existence (*abhinirvṛtto vā antarābhave*), while reflecting on going to the existence of a rebirth (*upapattibhavagamanāya cetayan*), faces up to the Path and puts an end to suffering; or who, having reflected and having started towards the existence of a rebirth (*abhisañcetayitvā vā upapattibhavam abhisamprasthitaḥ*), without, however, arriving at the existence of a rebirth (*anāgāmyopapattibhavam*), faces up to the Path and puts an end to suffering.[448]

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[444] Almost the same definition of *sattakkhattuparama* in A I, pp. 233, 235; IV, 381: *so tiṇṇaṃ saṃyojanānaṃ parikkhayā sattakkhattuparamo hoti, sattakkhattuparamaṃ deve ca mānuse ca saṃdhāvitvā saṃsaritvā dukkhassantaṃ karoti*. See also Pug, p. 15. Vsm, p. 709, says that a *sattakkhattuparama* has weak faculties (*mudinriya*) and that his insight is slow (*mandā vipassanā*). See also Kośa, pp. 200, 206.

[445] In the Pali texts, *kolaṃkola*. The Pāli sources specify that a *kolaṃkola*, who is a *sotāpanna*, is reborn only two or three times before putting an end to suffering: *tiṇṇaṃ saṃyijanānaṃ parikkhayā kolaṃkolo hoti, dve vā tīni vā kulāni saṃdhāvitvā saṃsaritvā dukkhassantaṃ karoti*. A, I, p. 233; IV, 381; Pug, p. 16. According to Vsm, p. 709, a *kolaṃkola* has medium faculties (*majjhimindriya*) and medium insight (*majjhimā vipassanā*). See also Kośa, VI, p. 206.

[446] In the Pali texts, *ekabījī*, lit. 'having only one seed(?)'

[447] In the Pali texts, an *ekabījī* is a *sotāpanna* who will put an end to suffering by being born as a man, not as a god: *tiṇṇaṃ saṃyojanānaṃ parikkhayā ekabījī hoti, ekaṃ maǹusakaṃ bhavaṃ nibbattitvā dukkhassantaṃ karoti*. A I, p. 233; IV, 380; Pug, p. 16. Kośa (VI, 208-209) recognizes the *ekavīchika* as *sakṛdāgāmin*. According to Vsm, p. 709, an *ekabījī* has sharp faculties (*tikkhindriya*) and sharp insight (*tikkhā vipassanā*).

[448] Vsm, p. 710, defines the *antarāparinibbāyi* quite differently: *antarāparinibbāyīti yattha katthaci suddhāvāsabhave uppajjitvā āyuvemajjhaṃ appatvā va parinibbāyati. 'Antarāparinibbāyī'* designates a person who, born in some *suddhāvāsabhava* (pure land), before even having come to the middle of his life-span, attains pari*nirvāṇa*. See also Puggala, p. 16. For details concerning the *antarāparinirvāyin*, see Kośa VI, p. 210; A II, pp. 133-134.

18) What is a person who, having been born, attains parinirvāṇa (*upapadyaparinirvāyin*)?[449]

It is a person who, while the two kinds of fetters have not been destroyed (*ubhayasaṃyojane aprahīṇe*),[450] faces up to the Path and puts an end to suffering[451] as soon as he is born in the form realm (*rūpadhātāvupapannamātra eva*).

19) What is a person who attains parinirvāṇa without effort (*anabhisaṃskāraparinirvāyin*)?[452]

It is a person who, having been born, faces up to the Path and puts an end to suffering without effort.[453]

20) What is a person who attains parinirvāṇa with effort (*abhisaṃskāraparinirvāyin*)?[454]

It is a person who, having been born, faces up to the Path and, with effort, puts an end to suffering.[455]

21) What is a person who swims upstream (*ūrdhvaṃsrotas*)?

It is a person who, having been born, arrives at the realm of Akaniṣṭha by passing through the different form realms (*rūpāvacara*) and, there faces up to the Path and puts an end to suffering. Furthermore, it is a

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[449] Gokhale's edition omits the question and answer concerning the *upapadyaparinirvāyin*, evidently by mistake.

[450] The two kinds of fetters are the *upapattisaṃyojana* and the *abhinirvṛttisaṃyojana* mentioned in the preceding paragraph.

[451] According to Vsm, p. 710, the *upapaccaparinibbāyi* (= *upapadyaparinirvāyin*) is a person who attains pari*nirvāṇa* having gone beyond the middle of his life-span (*āyuvemajjhaṃ atikkamitvā parinibbāyati*). For details, see Kośa VI, 211; A I, p. 233; IV, 380; S V, pp. 70, 201; Pug, p. 16.

[452] In the Pali sources: *asaṃkhāraparinibbāyī.*

[453] According to Vsm, p. 710, the *asaṃkhāraparinibbayi* (= *upapadyaparinirvāyin*) is a person who attains the higher path without effort (*asaṃkhārena appayogena uparimaggaṃ nibbatteti*). See also Pug, p. 17.

[454] In the Pali sources: *sasaṃkhāraparinibbāyī.*

[455] According to Vsm, p. 710, the *sasaṃkhāraparibbāyī* is a person who attains the higher path (*uparimagga*) with effort (*sasaṃkhārena sappayogena*). See also Pug, p. 17.

A II, p. 155 says that a *sasaṃkhāraparinibbāyī* or an *asaṃkhāraparinibbāyī* can attain parinibbāna even in this very life or after death. A *sasaṃkhāraparinibbāyī* cultivates the ideas of the impurity of the body (*asubhānupassī kāye*) and of nourishment (*āhāre paṭikkūlasaññī*), of detachment from the entire world (*sabbaloke ananbhiratasaññī*) and of the impermanence of all states and conditioned things (*sabbasaṃkhāresu aniccasaññī*), and the thought of death is very present in him (*maraṇasaññā supatiṭṭhitā*). If the five faculties – *saddhā, viriya, sati, sammadhi, paññā* – are highly developed (*adhimatta*) in him, he attains pari*nirvāṇa* in this very life with effort. But if his faculties are weak (*mudu*), he attains pari*nirvāṇa* with effort after death.

An *asaṃkhāraparinibbāyī* also can attain pari*nirvāṇa* in this very life or after death. An *asaṃkhāraparinibbāyī* cultivates the four *jhāna*s. If his five faculties are highly developed, he attains pari*nirvāṇa* in this very life effortlessly. But if they are weak, he attains it without effort, after death.

For further details, see Kośa VI, pp. 211-212.

person who, having risen to the peak of existence (*bhavāgra*), faces up to the Path and puts an end to suffering.[456]

Moreover, the fourth absorption (*dhyāna*), cultivated in a mixed way, is of five types:

(i) weakly cultivated (*mṛdu-paribhāvita*),

(ii) moderately cultivated (*madhyaparibhāvita*),

(iii) strongly cultivated (*adhimātraparibhāvita*),

(iv) very strongly cultivated (*adhimātra-adhimātraparibhāvita*) and

(v) moderately strongly cultivated (*madhya-adhimātrāparibhāvita*).

By means of these five types of the fourth *dhyāna,* one is born in the five pure realms (*śuddāvāsa*).[457]

22) What is an arhat of deteriorating nature (*parihāṇadharma arhan*)?

It is a person who, having by nature weak faculties (*mṛdvinriyaprakṛtika*), distracted (*vikṣipta*) or not, reflecting (*cetayitvā*) or not, falls from his state of bliss in this life (*dṛṣṭadharmasukhavihāra*).[458]

23) What is an arhat of voluntary nature (*cetanādharma arhan*)?

It is a person who, having weak faculties by nature, distracted or not, falls from his state of bliss in this life if he is non-reflective, but does not fall if he is reflective.[459]

24) What is an arhat of protective nature (*anurakṣaṇādharma arhan*)?

It is a person who, having weak faculties by nature, falls from his state of bliss in this life if he is distracted, but does not fall if he is not distracted.[460]

25) What is a stable and unshakeable arhat (*sthitākampya arhan*)?

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[456] Vsm, p. 710 also defines the *uddhaṃsota akaniṭṭhagāmī* as a person who rises to the highest existence and there attains pari*nirvāṇa*. For details see Pug p. 17; Kośa VI, p. 212. Also D III, p. 237; S V, pp. 70, 201, 205, 237, 285, 314, 378; A I, 233; II, 134; IV, 14, 73, 146, 380; V, 120.

[457] Five *śuddhāvāsa*s: Avṛha, Atapa, Sudṛśa, Sudarśana and Akaniṣṭha.

Numbers (17)-(21), i.e., *antarāparinirvāyin*, *upapadyaparinirvāyin*, *anabhisaṃskāraparinirvāyin*, *abhisaṃskāraparinirvāyin* and *ūrdhvamsrotas* are all *anāgāmin*. D III, p. 237; Kośa VI, p. 210.

[458] Pug, p. 11, mentions a person of deteriorating nature (*puggalo parihānadhammo*) and says that a person who has realized the *rūpasamāpatti*s and the *arūpasamāpatti*s may fall from these states by some carelessness, but he is not called arhat. S I, p. 120 tells that the Thera Godhika realized the *sāmādhika cetovimutti* six times and fell each time, but when he realized it the seventh time, he committed suicide so as not to fall that time.

The question of the fall of an arhat and the recovery of his state is discussed in Kośa IV, p. 119; V, 117; VI, 253.

[459] Cf. *cetanābhabbo* in Pug, p. 12.

[460] Cf. *anurakkhaṇābhabbo*, Pug, p.12. See also Kośa VI, p. 253.

It is a person who, having weak faculties by nature, distracted or not, does not fall away from his state of bliss in this life, and does not develop his faculties.[461]

26) What is an arhat of penetrating nature (*prativedhanādharma arhan*)?

It is a person who, having weak faculties by nature, distracted or not, does not fall from his state of bliss in this life, but develops his faculties.[462]

27) What is an arhat of unchanging nature (*akopyadharma arhan*)?

It is a person who, having keen faculties by nature (*tīkṣṇendriyaprakṛtika*), distracted or not, does not fall from his state of bliss in this life.[463]

CCA.8.

THREE PERSONS IN THE REALM OF SENSE PLEASURES

1) What is an ordinary person in the realm of the sense pleasures (*kāmāvacara pṛthagjana*)?

It is one who, born in the realm of the sense pleasures, has not acquired the noble quality (*āryadharma*).

2) What is a person in the course of training in the realm of the sense pleasures (*kāmāvacara śaikṣa*)?

It is one who, born in the realm of the sense pleasures, has acquired the noble quality (*āryadharma*) but still has some of his fetters (*saṃyojana*).

3) What is a person beyond training in the realm of the sense pleasures (*kāmāvacara aśaikṣa*)?

It is one who, born in the realm of the sense pleasures, has acquired the noble quality (*āryadharma*) and does not have any fetters (*saṃyojana*).

Similar to the three persons in the realm of the sense pleasures are the three persons in the form realm (*rūpāvacara*).

CCA.9.

THE BODHISATTVA, INDIVIDUAL BUDDHA AND TATHĀGATA IN THE REALM OF SENSE PLEASURES

1) What is a bodhisattva in the realm of the sense pleasures (*kāmāvacara*) and in the form realm (*rūpāvacara*)?

It is a person who, born in the realm of the sense pleasures or in the form realm and endowed with absorption (*dhyāna*) separate from the formless realm (*ārūpyadhātuvyavakarṣita*), dwells in the bliss of the absorptions.

2) What is an individual buddha (*pratyekabuddha*) in the realm of the sense pleasures?

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[461] See Kośa VI, p. 253.

[462] Ibid., p. 254.

[463] Cf. Pug, p.11: *akuppadhammo*. See also Kośa, VI, p. 254.

It is a person who, born in the realm of the sense pleasures, has acquired by himself the enlightenment of an individual buddha (*pratyekabuddha bodhi*) at a time when there is no Buddha in the world.

3) What is an inconceivable (*acintya*) Tathāgata?

It is a person who, in the realm of the sense pleasures, manifests the entire career of the bodhisattva (*bodhisattvacaryā*), the career of the Buddha (*buddhacaryā*), the great career (*mahācaryā*), from his stay in Tuṣita heaven as far as the mahāparinirvāṇa.

CCA.10.

FIVE BODHISATTVAS WHO PRACTICE THEIR CAREER

1) What is the bodhisattva who practices the career of devotion (*adhimukticārī bodhisattva*)?

It is a person (bodhisattva) who dwells in the stage[464] of the career of devotion (*adhimukticaryābhūmi*)[465]and is endowed with the weak, medium or intense acquiescence (*kṣānti*) of a bodhisattva.

2) What is the bodhisattva who practices the career of determination (*adhyāśayacārī bodhisattva*)?

It is a bodhisattva who abides in the ten stages (*daśasu bhūmiṣu*).[466]

3) What is the bodhisattva who practices the career endowed with signs (*sanimittacārī bodhisattva*)?

It is a bodhisattva who abides in the stages (*bhūmi*) called Joyful (*pramuditā*),[467] Immaculate (*vimalā*),[468] Illuminating (*prabhākarī*),[469] Radiant (*arciṣmatī*),[470] Difficult to Overcome (*sudurjayā*),[471] and Face-to-Face (*abhimukhī*).[472]

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[464] The term *bhūmi*, in contexts such as *bodhisattvabhūmi*, is usually translated as 'land' or 'ground' or 'level' (French, 'terre') which is one of the early meanings. But 'stage' (French 'étape'), a derived meaning of the term *bhūmi*, is more appropriate here.

[465] This is the preparatory stage of a bodhisattva.

[466] These ten stages (*bhūmi*) will be mentioned in the following paragraphs. See also Sūtrālaṅkāra, XX-XXI, 32-38.

[467] This is the first bodhisattva bhūmi, called *pramūditā* or *mūditā* because at this stage the bodhisattva experiences great joy on seeing that enlightenment is close (*bodhim āsannam*) and the possibility of serving other sentient beings (*sattvārthasya sādhanam*). Sūtrālaṅkāra, XX-XXI, 32.

[468] This is the second bodhisattva bhūmi, called *vimalā* because at this stage the bodhisattva becomes pure by freeing himself from the stain of immorality (*dauḥśīlyamala*) and from the stain of his attention being directed to the other vehicles (*anyayānamanaskāramala*). Ibid., XX-XXI, 33.

[469] This is the third bodhisattva bhūmi, called *prabhākarī* because at this stage the bodhisattva sheds the great light of Dharma (*dharmāvabhāsa*) on other beings as a result of his seeking limitless dharmas by his power of *samādhi* (*samādhibalenāpramāṇadharmaparyeṣadharanāt*). Ibid., XX-XXI, 33.

[470] This is the fourth bodhisattva bhūmi, called *arciṣmatī* because at this stage the *bodhisattvadharma*s begin to shine since the *kleśavaraṇa* and the *jñeyāvaraṇa* are destroyed. Ibid., XX-XXI, 34.

4) What is the bodhisattva who practices the career without signs (*animittacārī bodhisattva*)?

It is a bodhisattva who dwells in the stage Going Afar (*dūraṅgamā*).[473]

5) What is the bodhisattva who practices the career without constructions (*anabhisaṃskāracārī bodhisattva*)?

It is a bodhisattva who abides in the stages Immoveable (*acalā*),[474] Good Intellect (*sādhumatī*),[475] and Rain of Dharma (*dharmameghā*).[476]

CCA.11.

TWO KINDS OF STREAM-ENTERER

Furthermore. the individual mentioned above, who is a stream-enterer (*srotaāpanna*), is of two types,

(1) the first attaining liberation (*kramanairyāṇika*) gradually and

(2) the second attaining liberation all at once (*sakṛnnairyāṇika*).

(1) The one who attains liberation gradually is mentioned above.

(2) The one who attains liberation all at once is a person who, having attained understanding of the Truth (*satyābhisamaya*) and depending on absorption (*samāpatti*), abandons all the defilements by means of the supramundane Path (*lokottaramārga*). It is said that he has two fruits:

(i) the fruit of the stream-enterer (*srotāpattiphala*) and

(ii) the fruit of arhathood (*arhattvaphala*).

This person attains complete knowledge (*ājñā,* state of arhat) in this very life, often at the moment of death. If he does not attain it, it is because of his aspiration (*pranidhāna*). Then, by means of this vow, taking birth only in the realm of the sense pleasures (*kāmadhātu*), he will become a *pratyekabuddha* at the time when there will no longer be a Buddha in the world.

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[471] This is the fifth bodhisattva bhūmi, called *sudurjayā* or *durjayā* because at this stage the bodhisattva conquers suffering (*duḥkhaṃ jīyate*). He is then engaged in the ripening of beings (*sattvānāṃ paripākaḥ*) whilst protecting his mind (*svacittasya rakṣaṇā*). Ibid., XX-XXI, 35.

[472] This is the sixth bodhisattva bhūmi, called *abhimukhī* because at this stage the bodhisattva, by means of *prajñāpāramitā,* faces up to saṃsāra and *nirvāṇa* without being established in either. Ibid., XX-XXI, 36.

[473] This is the seventh bodhisattva bhūmi called *dūraṅgamā* because at this stage the bodhisattva reaches the end of the practice (*prayogaparyantagamana*) by the single Path (*ekāyanapātha*). Ibid., XX-XXI, 37.

[474] This is the eighth bodhisattva bhūmi, called *achalā* because at this stage the bodhisattva is unshaken by either the perception of signs (*nimittasaṃjñā*) or the perception of effort aimed at the signless (*animittābhogasaṃjñā*). Ibid., XX-XXI, 37.

[475] This is the ninth bodhisattva bhūmi, called *sādhumatī* because at this stage intellectual analysis becomes predominant (*pratisaṃvidmateḥ pradhānatvāt*).

[476] This is the tenth bodhisattva bhūmi, called *dharmameghā* because at this stage the bodhisattva makes the Dharma rain down on beings like rain from the sky. Ibid., XX-XXI, 38.

CCB. *SECOND SECTION: DEFINITION OF CLEAR UNDERSTANDING (ABHISAMAYAVYAVASTHĀNA)*

CCB.1. *TEN KINDS OF CLEAR UNDERSTANDING (ABHISAMAYA)*

What is the definition of clear understanding (*abhisamaya*)?

In brief, there are ten kinds:

1. clear understanding of the Doctrine (*dharmābhisamaya*),
2. clear understnading of the meaning (*arthāsamaya*),
3. clear understanding of the true state (*tattvāsamaya*),
4. subsequent clear understnading (*pṛṣṭhābisamaya*),
5. clear understnading of the Jewels (*ratnāsamaya*),
6. clear understanding of the ceasing of transitoriness (*asaṃcārābhisamaya*),
7. final clear understanding (*niṣṭhābhisamaya*),
8. clear understanding of the disciples (*śrāvakābhisamaya*),
9. clear understanding of the individual buddhas (*pratyekabuddhābhisamaya*),
10. clear understanding of the bodhisattvas (*bodhisattvābhisamaya*).

1. What is clear understanding of the Doctrine (*dharmābhisamaya*)?

It is the attainment of intense joy (*adhimātraprasāda*), devotion and conduct in keeping with strong conviction, thanks to the Doctrine governed by the Truth (*satyādhipateyadharma*).

2. What is clear understanding of the meaning (*arthābhisamaya*)?

It is the attainment of strong acquiescence (acceptance) of the Doctrine governed by the Truth. This acquiescence (acceptance) belongs to the stage of penetration because it is manifested by the three forms of profound attentiveness (*yoniśomanaskāra*). These three forms are: intense-weak (*adhimātramṛdu*), intense-medium (*adhimātra-madhya*) and intense-intense (*adhimātra-adhimātra*).

3. What is clear understanding of reality (*tattvābhisamaya*)?

It is that which attains the Noble Path (*āryamārga*) at the sixteenth moment of mind of the Path of seeing (*darśanamārgacittakṣaṇa*).[477]

[477] For the sixteen mind-moments of the path of direct seeing, see above..

Moreover, in the Path of seeing, the knowledges (= *jñānāni*) appear marking the end of the seeing of the Truths, definitions concerning the Truths, etc. In the Path of cultivation (*bhāvanāmārga*), clear understanding attains the conventional knowledges (*saṃvṛtijñāna*) of the Truths, but does not actualize them. Clear understanding makes them present in the Path of cultivation by the power of the conventional knowledges bearing on the Truths.

4. What is subsequent clear understanding (*pṛṣṭhābhisamaya*)?

It is the entire Path of cultivation (*bhāvanāmārga*).[478]

5. What is clear understanding of the Jewels (*ratnābhisamaya*)?

It is complete faith (*avetyaprasāda*) in the Buddha, his teaching (*dharma*) and the community of his disciples (*saṃgha*).

6. What is clear understanding of the cessation of transitoriness (*asaṃcārābhisamaya*)?

It is the cessation (*kṣaya*, extinction) of birth in the hell realm (*naraka*), among animals (*tiryak*), among the hungry ghosts (*preta*) and in a bad destiny into which one falls head-first, in the person who has followed the precepts (*śikṣa*), because he has attained control (*saṃvara*). Actions (*karma*) and the results of actions (*vipāka*) leading to a bad destiny (*durgati*) no longer function in him.

7. What is the final clear understanding (*niṣṭhābhisamaya*)?

It is identical with the final Path (*niṣṭhāmārga*) described in the Truth of the Path (*mārgasatya*).[479]

8. What is the clear understanding of the disciples (*śrāvakābhisamaya*)?

It consists of the seven kinds of clear understanding mentioned above.[480] It is called the realization of the disciples because they attain their realization by the help of the words of others (*paratoghoṣa*).

9. What is the clear understanding of the individual buddhas?

(*pratyekabuddhābhisamaya*)**?** It consists of the seven kinds of clear understanding mentioned above. It is called the clear understanding of the individual buddhas because they attain their clear understanding without the help of words (*paratoghoṣa*).

10. What is the clear understanding of the bodhisattvas (*bodhisattvābhisamaya*)?

It is the acquiescence (acceptance) (*kṣānti*) of practice, but not by intuitive perception (*sākṣātkryā*), of the seven kinds of clear understanding mentioned above. Entry into the certainty of perfection (*samyaktvaniyāmāvakrānti*) by the bodhisattva takes place on the Joyful stage (*pramuditā*).[481] This should be understood as the clear understanding of the bodhisattvas.

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[478] For *bhāvanāmārga* see above.

[479] See above p.

[480] I.e., numbers 1 to 7 of this list.

[481] For *pramuditā* see above.

CCB.2. *THE ELEVEN DIFFERENCE BETWEEN THE CLEAR UNDERSTANDING OF THE THE DISCIPLES AND THAT OF THE BODHISATTVAS*

What are the differences between the clear understanding of the disciples and that of the bodhisattvas?

In brief, there are eleven differences: the differences of

(1) object (*ālambanaviśeṣa*),[482]

(2) support (*upastambhaviśeṣa*),[483]

(3) penetration (*prativedhaviśeṣa*),[484]

(4) attitude (*abhyupagamaviśeṣa*),[485]

(5) outcome (deliverance) (*niryāṇaviśeṣa*),[486]

(6) acquisition (*parigrahaviśeṣa*),[487]

(7) firmness, steadiness (*vyavasthānaviśeṣa*),[488]

(8) entourage (*parivāraviśeṣa*),[489]

(9) higher birth (*abhijanmaviśeṣa*),[490]

(10) birth (*janmaviśeṣa*),[491]

(11) result (*phalaviśeṣa*).[492]

(11) The differences in result is in turn tenfold:

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[482] The object (*ālambana*) of a bodhisattva is the realization of the Mahāyāna (*mahāyānābhisamaya*) whereas that of a Disciple is the realization of the Four Noble Truths (*caturāryasatyābhisamaya*).

[483] A bodhisattva must acquire the *sambhāra*s (accumulations) over a very long period of many *asaṃkhyakalpa*s, whereas the period of *sambhāra* for a disciple is much shorter..

[484] A bodhisattva penetrates (realizes) *pudgalanairātmya* and *dharmanairātmya* whereas a disciple realizes only *pudgalanairātmya.*

[485] The purpose of a bodhisattva is to bring well-being to all beings as well as to himself. The purpose of a disciple is only his own well-being. The aim of a bodhisattva is *parārtha* whereas that of a disciple is *svārtha*.

[486] A bodhisattva comes to *nirvāṇa* by means of the ten *bhūmi*s. A disciple does not go through them.

[487] A bodhisattva is in *apratiṣṭhitanirvāṇa*; a disciple is in *nirupadhiśeṣanirvāṇa*.

[488] A bodhisattva cultivates the pure lands of the Buddhas (*viśuddhabuddhakṣetra*), a disciple does not.

[489] A bodhisattva converts all beings into his entourage, a disciple has no such entourage.

[490] A bodhisattva belongs to the family of the Buddhas and is in the lineage of the Buddhas whereas a disciple is not.

[491] A bodhisattva is born into the great assmably of the Tathāgatas, but not a śrāvaka

[492] The result of a bodhisattva is *samyaksambodhi* whereas that of a disciple is *śrāvakabodhi*.

The following paragraph enumerates the ten qualities of *samyaksambodhi*.

(i) transformation of the base (*āśrayaparāvṛtti*),[493]

(ii) fullness of the virtues (*guṇasaṃvṛddhiviśeṣa*),[494]

(iii) five aspects (*pañcākāraviśeṣa*),[495]

(iv) the three bodies (*trikāyaviśeṣa*),[496]

(v) nirvāṇa (*nirvāṇaviśeṣa*),[497]

(vi) acquiring combined knowledge and power (*miśropamiśrajñānaśaktilabha*),[498]

(vii) purification of obstacles (*āvaraṇaviśodhanaviśeṣa*),[499]

(viii) accomplishment of combined actions (*miśropamiśrakarmakriyāviheṣa*),[500]

(ix) means allowing the manifestation of perfect enlightenment and nirvāṇa (*abhisambidhinirvāṇasandarśanopāyaviśeṣa*),[501]

(x) protection by means of the five kinds of aid (*pañcākāraparitrāṇaviśeṣa*).[502]

CCB.3. *THE CLEAR UNDERSTANDINGS AND THE SPECIAL QUALITIES*

In which clear understandings (*abhisamaya*) are the special qualities (*vaiśeṣikaguṇa*), such as the 'limitless ones' (*apramāṇa*)[503] included?

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[493] *Āśrayaparāvṛtti* is the transformation of the *ālayavijñāna*.

[494] The fullness of innumerable qualities such as the *bala*s, *vaiśāradya*s, *āveṇikadharma*s, etc.

[495] 1) *viśuddhiviśeṣa*: all the *vāsanā*s have been cut; 2) *pariśodanaviśeṣa*: he cultivates perfectly all the *buddhakṣetras*; 3) *kāyaviśeṣa*: the *dharmakāya* has been accomplished; 4) *sambhogaviśeṣa*: he is always present in the great bodhisattva assemblies delighting in *dharmarati*; 5) *karmaviśeṣa*: he accomplishes all kinds of supernatural creations and does the work of a Buddha (*buddhakṛtya*) in innumerable universes.

[496] He demonstrates the three bodies (*kāya*): *svabhāva* (= *dharma*), *sambhoga* and *nirmāṇa*.

[497] A disciple, once in the *nirupadhiśeṣanirvāṇadhātu*, becomes inactive, whereas a bodhisattva who is there retains all the qualities of a bodhisattva and continues to work for the well-being of all beings.

[498] Because a bodhisattva has obtained the extremely pure *dharmadhātu*, he can depend on *sarvākārajñāna* (omniscience) and on the powers of each and every Buddha.

[499] A bodhisattva destroys the *kleśāvaraṇa*s and *jñeyāvaraṇa*s whereas the disciple destroys only the *kleśāvaraṇa*s.

[500] A bodhisattva directs the activities of all beings with the help of the powers of all the Buddhas.

[501] A bodhisattva manifests *abhisambodhi* and ripens beings and delivers them.

[502] Five kinds of aid for the salvation of others: 1) When the Buddha enters a town or village, all the blind people recover their sight, etc. 2) To help beings abandon *mithyādṛṣṭi* (wrong views) and obtain *samyakdṛṣṭi* (right view). 3) To save beings from bad destinies (*durgati*). 4) To help beings abandon saṃsāra and attain the state of arhat. 5) To protect the bodhisattvas from the Hīnayāna (*yānaparitrāṇa*).

[503] *Apramāṇa* is equivalent to *brahmavihāra*. This term and others mentioned in this paragraph are explained below.

They should be understood as being included in the subsequent clear understanding (*pṛṣṭhābhisamaya*) and in the final clear understanding (*niṣṭhābhisamaya*).

CCB.3.1. *THE 19 SPECIAL QUALITIES*

Which qualities are included among the special qualities?

(i) The limitless ones (*apramāṇa*),

(ii) the deliverances (*vimokṣa*),

(iii) the spheres of dominance (*abhibhvāyatana*),

(iv) the spheres of totality (*kṛtsnāyatana*),

(v) absence of battle (struggle) (*araṇa*),

(vi) knowledge aspiration (*praṇidhijñāna*),

(vii) analytical knowledge (*pratisaṃvid*),

(viii) superior knowledge (*abhijñā*),

(ix) the minor characteristics and marks (*lakṣaṇānuvyañjana*),

(x) purities (*pariśuddhi*),

(xi) the powers (*bala*),

(xii) fearlessness (*vaiśāradya*),

(xiii) application of mindfulness (*smṛtyupasthāna*),

(xiv) the things which need no protection (*arakṣya*),

(xv) the absence of confusion (*asaṃpramoṣa*),

(xvi) the destruction of the imprints (*vāsanāsamudghāta*),

(xvii) great compassion (*mahākarunā*),

(xviii) the qualities specific to the Buddha (*āveṇikabuddhadharma*),

(xix) the knowledge of all aspects (*sarvākārajñānatā*) – and other such qualities mentioned in the sūtras.

(i) What are the limitless ones (*apramāṇa*)? There are four.

(1) What is universal love (*maitrī*, lit. friendliness)? It is the meditative stabilization (*samādhi*) and wisdom (*prajñā*), and the mind and associated mental activities (*tatsamprayukta cittacaitasika*) based on the absorption (*dhyāna*) that abides in the thought: 'May beings dwell in happiness (*sukha*)!'

(2) What is compassion (*karuṇā*)? It is the meditative stabilization and wisdom – the rest as before – based on the absorption that abides in the thought: 'May beings be free of suffering (*duḥkha*)!'

(3) **What is sympathetic joy (*muditā*)?** It is the meditative stabilization and wisdom – the rest as before – based on the absorption that abides in the thought: 'May beings not be separated from happiness!'

(4) **What is equanimity (*upekṣa*)?** It is the meditative stabilization and wisdom – the rest as before – based on the absorption that abides in the thought: 'May beings obtain well-being (*hita*)!'

(ii) What are the deliverances (*vimokṣa*)? There are eight.

(1) **How does one view visible forms when one has the notion of internal visible forms?** With the help of absorption (*dhyāna*), by not suppressing or fixating the notion of internal visible forms, one views internal and external visible forms. Meditative stabilization (*samādhi*) and wisdom and the mind and associated mental activities (*tatsamprayukta cittacaitasika dharma*) in this state aim at deliverance from the obstacles to mental creation (*nirmāṇa*).

(2) **How does one view external visible forms (*bahirdhā rūpāṇi*) when one does not have the notion of internal visible forms (*adhyātmam arūpasaṃjñī*)?** With the help of absorption, one views external visible forms by suppressing the notion of external forms or by fixating the notion of the absence of internal visible forms. Meditative stabilization and wisdom – the rest as before.

(3) **How does one abide in experiencing the pleasant deliverance (*śubhavimokṣa*) in one's body (*kāya*)?** With the help of absorption, one obtains within oneself the notion of interdependence, of the mutual relation and identity of the essential nature of pleasant visible forms and unpleasant visible forms (*śubhāśubharūpa*). Meditative stabilization and wisdom – the rest as before – aim at deliverance from mental creation of the pleasant and the unpleasant and from the obstacles of the impurities (*saṃkleśāvaraṇa*).

(4) **What is deliverance by the sphere of infinite space (*ākāśānantyāyatana*)?** It is deliverance by the sphere of infinite space in conformity with deliverance.

In the same way one should understand the deliverances by

(5) **the sphere of consciousness (*vijñānantyāyatana*),**

(6) **the sphere of nothingness (*ākiñcanyāyatana*) and**

(7) **the sphere of neither-perception-nor-nonperception (*naivasaṃjñānāsaṃjñāyatana*).** They aim at calm deliverance (*śānta vimokṣa*) and deliverance from the obstacles of attachment.

(8) **What is deliverance by the cessation of perception and sensation (*saṃjñāvedayitanirodha*)?** It is the state similar to the emancipation obtained in the calm resting deliverance by the help of deliverance by the sphere of neither-perception-nor-nonperception, and is the cessation of the mind and mental activities in this state. Its aim is deliverance from the obstacles to the cessation of perception and sensation.

(iii) What are the spheres of dominance (*abhibhvāyatana*)? There are eight spheres of dominance.[504] The first four are established by two deliverances (*vimokṣa*).[505] The last four are established by one deliverance.[506] In the deliverances, one is attentive to the object (*ālambana*), but in the spheres of dominance one dominates the object because it is subjugated (*vaśavartana*). In referring to animate and inanimate objects, forms (*rūpa*) are called limited (*parītta*) and unlimited (*apramāna*). In referring to pleasant (*śubha*) and unpleasant (*aśubha*), forms are called beautiful (*suvarṇa*) and ugly (*durvarṇa*). In referring to human (*mānuṣya*) and divine (*divya*) objects, forms are called lower (*hīna*) and higher (*praṇīta*). The spheres of dominance are thus named because they dominate (overcome) the object.

(iv) What are the spheres of totality (*kṛtsnāyatana*)? There are ten.[507] They are called spheres of totality because they encompass the object in its totality. The meditative stabilization and wisdom and the mind and mental activities associated with them in the accomplishment of abiding in the sphere of totality are called the sphere of totality.

Why is there a determination of objects such as earth (*pṛthivi*) in the spheres of totality? Because throughout these spheres of totality one can see the forms that consitute their bases (*āśraya*) and those that are derived from them (*āśrita*),[508] for with them one encompasses their totality. The rest is the same as has been said for the deliverances. By means of the spheres of totality one achieves accomplishment of the deliverances.

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[504] The eight spheres of dominance are: (1) Having the notion of visible internal forms (*ajjattaṃ rūpasaññī*),one sees a limited number of external forms (*parittāni bahiddhā rūpāni*) that are beautiful or ugly (*suvaṇṇadubbaṇṇāni*),but one has the notion: Overcoming (surmounting, *abhibhuyya*) them, I know and I see (*jānāmi passāmi*).” This is the first sphere of domionance. (2) In the same way, one sees an unlimited number of visible external forms (*appamāṇāni bahiddhā rūpāni*), and one has the same notion mentioned before. (3) Having the notion of the formless within oneself (*ajjhattaṃ arūpasaññī*), one sees a limited number of visible external forms that are beautiful or ugly, and one has the same notion as mentioned above. (4) In the same way, one sees an unlimited number of external visible forms and one has the same notions as mentioned above. (5) Having the notion of the formless within oneself, one sees colors, blue (*nīlāni*), … (6) yellow (*pītāni*), … (7) red (*lohitāni*), … and (8) white (*odātāni*), and one has the same notion as mentioned above.

See D II, p. 110 and foll.; III, 260 and foll.; M, II, p. 13 and foll.

[505] I.e., The first four *abhibhvāyatana*s mentioned above are included in the two *vimokṣa*s: 1) *rūpī rūpāṇī paśyati* and 2) *adhyātmam arūpasaṃjñī bahirdhā rūpāṇipaśyati*.

[506] I.e., the third *vimokṣa*:*śubhaṃ vimokṣaṃ kāyena sākṣātkṛtvopasampadya viharati* (or *subhantveva adhimutta hoti*).

[507] The ten *kṛtsnāyatana*s (Pali *kasiṇāyatana*)*,* are: 1) *paṭhavikasiṇa* (earth), 2) *āpo* (water), 3) *tejo*- (fire), 4) *vāyo*- (air), 5) *nīla*- (blue), 6) *pīta*- (yellow), 7. *lohita*- (red), 8) *odāta*- (white), 9) *ākāsa*- (space) and 10) *viññāna*- (consciousness). M II, pp. 14-15; A I, p. 41; D III, p. 268. The same list in Kośa, VIII, p. 214. But in Vsm, p. 110, the ninth *kasiṇa* is *āloka* (light) and the tenth is *paricchinnākāsa* (limited space)

[508] The *āśraya* is the *kṛtsnamaṇḍala*, such as a disk of earth or a color blue, red, etc.; and the *aśrita* is the external world represented by the *aśraya*.

(v) What is absence of battle (*araṇa*)? It consists of the meditative stabilization and wisdom and the mind and associated mental activities in the accomplishment of the abiding in which, by the help of absorption (*dhyāna*), one is protected from the appearance of the defilements. [509]

(vi) What is knowledge resulting from aspiration (*praṇidhdhijñāna*)? It consists of the meditative stabilization and wisdom – the rest as before – in the accomplishment, with the help of absorption, of the knowledge resulting from aspiration.[510]

(vii) What is analytical knowledge (*pratisaṃvid*)?[511] There are four kinds of analytical knowledges.

(1) What is analytical knowledge concerning the doctrine (*dharmapratisaṃvid*)? It consists of the meditative stabilization and wisdom – the rest as before – in the accomplishment, with the help of absorption, of the unhindered knowledge of all the forms of the doctrine.

(2) What is analytical knowledge concerning the meaning (*arthapratisaṃvid*)? It consists of the meditative stabilization and wisdom – the rest as before – in the accomplishment, with the help of absorption, of the unhindered knowledge concerning characteristic and intention.

(3) What is analytical knowledge concerning explanation (*niruktipratisaṃvid*)? It consists of the meditative stabilization and wisdom – the rest as before – in the accomplishment, with the help of absorption, of the unhindered knowledge concerning the use of regional languages and interpretation of the teachings.[512]

(4) What is analytical knowledge concerning the keenness of mind (*pratibhānapratisaṃvid*)? It consists of the meditative stabilization and wisdom – the rest as before – in the accomplishment, with the help of absorption, of the unhindered knowledge concerning different teachings.

(viii) What is superior knowledge (*abhijñā*)? There are the six kinds of superior knowledge.

(1) What is the superior knowledge of the supernatural powers (*ṛddhyabhijñā*)? It consists of meditative stabilization and wisdom and the associated mind and mental activities in the accomplishment of the various supernatural manifestations[513] with the aid of absorption.

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[509] For details on *araṇa* and *saraṇa*, see Kośa, IV, pp. 121-123: VII, pp. 85=87. Cf. also M III, p. 230 (*Arṇavibhaṅgasutta*) where *araṇa* is explained as *adukkho anupaghāto anupāyāso apariḷāho sammāpaṭṭipadā.*

[510] For details concerning *praṇidhijñāna*, see Kośa, VII, pp. 88-89

[511] Pali, *paṭisambhidā*.

[512] The *Araṇavibhaṅga-sutta* (M III, p. 234) explains the error of attachment to regional expressions (*janapadaniruttiyā abhiniveso*) and the over-emphasis given to designation (*samaññāya atisāro*). A bowl is called by different names in different regions, such as, pāti, patta, vitta, sarāva, dhāropama, poṇa, pisīla. One must not be attached to any particular term and say: ‘ This is the only correct word and all the others are wrong.’ One should understand the things mentioned by different words and designations used by people in different areas.

[513] The various supernatural manifestations (*vicitraṛddhivikurvita* or *anekavihita iddhividha*), such as one person appearing as many, walking through a wall or mountain without obstacle as though through air, diving into the earth as

(2) What is the supernatural knowledge of the divine ear (*divyaśrotābhijñā*)? It consists of the meditative stabilization and wisdom – the rest as before – in the accomplishment of the hearing of various sounds with the aid of absorption.[514]

(3) What is the supernatural knowledge concerning the thoughts of others (*cetaḥparyāyābhijñā*)? It consists of the meditative stabilization and wisdom – the rest as before – in the accomplishment, with the aid of absorption, of penetration into the thoughts of other persons.

(4) What is the supernatural knowledge of the memory of previous existences (*pūrvanivāsānusmṛtyabhijñā*)? It consists of the meditative stabilization and wisdom – the rest as before – in the accomplishment, with the aid of absorption, of remembering previous careers (lives).[515]

(5) What is the supernatural knowledge of death and birth (*cyutyupapādābhijñā*)?[516] It consists of the meditative stabilization and wisdom – the rest as before – in the accomplishment, with the help of absorption, of seeing the deaths and births of beings.

(6) What is the supernatural knowledge of the extinction of the impurities (*āsravakṣayābhijñā*)? It consists of the meditative stabilization and wisdom – the rest as before – in the accomplishment, with the help of absorption, of the knowledge of extinction of the impurities.[517]

(ix) What are the minor characteristics and marks (*lakṣaṇānuvyañjana*)? They consist of the meditative stabilization and wisdom and the mind and associated mental activities and the results produced in accomplishing, with the help of absorption, the brilliant appearances endowed with the minor characteristics and marks.

(x) What are the purities (*pariśuddhi*)? There are four.

(1) What is purity of the base (*āśrayapariśuddhi*)? It consists of the meditative stabilization and the wisdom and the mind and associated mental activites in accomplishing, with the help of absorption, the abandoning of a situation at will when one takes up any new base whatsoever.

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if into water, walking on water as if on earth, flying through the air like a bird, touching the moon or the sun with one's hand, etc. M I, p. 34; A I, p. 255.

[514] Hearing various near and far human and divine sounds. M I, p. 35; A I, p. 255.

[515] Remembering not only one or two lifetimes, but many millions, with details of names, places, situations, etc. M I, p. 35; A I, p. 255.

[516] The power to see how beings die and are reborn in good or bad states according to their good or bad actions. M I, p. 35; A I, p. 256. Also called *divyacakṣu*, Pali *dibbacakkhu*, 'divine eye'.

[517] For details of the six *abhijñā*s, see also Kośa VII, p. 98.

(2) What is purity of object (*ālambanapariśuddhi*)? It consists of the meditative stabilization and wisdom – the rest as before – in the accomplishment, with the help of abosrption, of the knowledge of the creation and transformation of any object whatsoever.

(3) What is purity of mind (*cittapariśuddhi*)? It consists of the meditative stabilization and wisdom – the rest as before – in the accomplishing, with the help of absorption, of control of entry into meditative stabilization (*samādhimukha*) at will.

(4) What is purity of knowledge (*jñānapariśuddhi*)? It consists of the meditative stabilization and wisdom – the rest as before – in the accomplishing, with the help of absorption, of the preservation of access into magical spells (*dhāraṇīmukha*) at will.[117]

(xi) What are the powers (*bala*)? There are the ten powers of the Tathāgata.

(1) What is the power of the knowledge of what is possible and what is impossible (*sthānāsthānajñānabala*)? It consists of the meditative stabilization and wisdom and the mind and associated mental activities in the accomplishment, with the help of absorption, of the knowledge of everything that is possible and everything that is impossible.

(2) What is the power of the knowledge of the individual inheritance of the results of actions (*karmasvakajñānabala*)? It consists of the meditative stabilization and wisdom – the rest as before – in the accomplishment, with the help of absorption, of the knowledge of the individual inheritance of the results of actions of every kind.

(3-10) The other powers[518] should be understood in an analogous way.

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[117] Pañchavim., p. 212, defines *dhāraṇīmukha* as *akṣaranayasamatākṣaramukham akṣarapraveśaḥ*, 'the equilibrium of the order (method) of the letters, the mouth (face) of the letters, the entry of the letters'. 'A' (*akāra*) is the entry into all dharmas because there is no first beginning (*ādhyanutpanna*); 'Pa' (*pakāra*) is the entry into all dharmas because it shows the *paramārtha*, etc.

[518] The other powers are:

(c) *Sarvatragāminīpratipajjñānabala* (Pali *sabbatthagāminīpaṭtipadāñāṇabala*): the power of the knowledge of the different practices leading to the various destinies.

(d) *Anekadhātunānādhātujñānabala* (*anekadhātunānādhātulokañānabala*): the power of the knowledge of the different dispositions and formations of different beings.

(e) *Nānādhimuktijñānabala* (*nānādhimuttikatāñāṇabala*): the power of the knowledge of the different aspirations of beings.

(f) *Indriyaparāparyajñānabala* (*indriyaparopariyattañāṇabala*): the power of the knowledge of the different degrees of development of the faculties (*śraddhā*, etc.), characters, inclinations, capacities, etc., of beings.

(g) *Dhyānavimokṣasamādhisamāpattijñānabala* (*jhānavimokkhasamādhi-samāpattiñāṇabala*): the power of the knowledge of the absorptions, deliverances, meditative stabilizations and attainments.

(h) *Pūrvanivāsajñānabala* (*pubbenivāsanussatiñāṇabala*): the power of the knowledge of previous existences.

(xii) What is fearlessness (*vaiśaradya*)? There are four kinds.

(1) What is fearlessness concerning full enlightenment (*abhisambodhivaiśāradya*)? It consists of the meditative stabilization and wisdom and the mind and associated mental activities in the accomplishment of establishing for oneself, with the help of absorption, the assertion of complete awakening in respect to all knowable things.

(2) What is fearlessness concerning the extinction of the impurities (*āsravakṣayavaiśāradya*)? It consists of the meditative stabilization and wisdom – the rest as before – in accomplishing, with the help of absorption, of the establishment for oneself of the assertion of the extinction of all the impurities.

(3) What is fearlessness concerning harmful things (*antarāyikadharmavaiśāradya*)? It consists of the meditative stabilization and wisdom – the rest as before – in the accomplishment of the establishment for others of the assertion of all the harmful things,[519] with the help of absorption.

(4) What is fearlessness concerning the path that leads to emancipation (*nairyāṇikapratipadvaiśāradya*)? It consists of the meditative stabilization and wisdom – the rest as before – in the accomplishing of the establishment, for others, of the assertion of the entire doctrine of the path leading to emancipation, with the help of absorption.[520]

(xiii) What is the application of mindfulness (*smṛtyupasthāna*)? There are the three kinds of application of mindfulness.[521] It consists of the meditative stabilization and wisdom – the rest as before – in

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(i) *Chyutyupapādajñānabala* (*cutūpapādañānabala*): the power of the knowledge of the deaths and births of beings according to their actions.

(j) *Āsravakṣayajñānabala* (*āsavakkhayañāṇabala*): the power of the knowledge of the extinction of the impurities.

For details on the ten powers, see Vbh, pp. 335-344; M I, pp. 69-71; A V, pp. 33-36; Kośa VII, pp. 69-71.

[519] This means that the Buddha declared that if a certain thing, a certain action, will be dangerous or harmful to the person who commits it, nobody can refute it.

[520] The three kinds of mindful equanimity are:

(1)The Buddha remains in equanimitry with complete attentiveness, free of displeasure or impatience, when his disciples do not accept and do not follow his teaching.

[521] (2) He remains in equanimity with complete attentiveness, free of joy, satisfaction, displeasure or impatience, when some of his disciples do not accept and do not follow his teaching while others do so. (3) He remains in equanimity with complete attentiveness free of joy, satisfaction, displeasure or impatience, when some of his disciples do accept and follow his teachings while others do not..See Kośa, VII, p. 76; Sūtrālaṅkāra, XX, 53.

M III, p. 221, explains these three *smṛtyupasthānas* (*satipaṭṭhāna*) a liitle differely:

(*1*. When his disciples accept and follow his teaching, the Buddha is happy, but remains in complete attentiveness (*sato sampajāno*), free of any moral excitement (*anavassuto*).

(*2*) When his disciples do not accept and do not follow his teaching, he is unhappy, but remains in complete attentiveness, free of any moral excitement.

accomplishing the cessation of all kinds of defilements (feelings) by attracting (gaining) to himself (the Buddha) multitudes of disciples (*gaṇaparikarṣaṇa*).

(xiv) What are the things which need no protection (*arakṣya* or *arakṣa*)? There are three.[522] They consist of the meditative stabilization and wisdom – the rest as before – in accomplishing at will the gift of advice and admonition in attracting to himself multitudes of disciples.

(xv) What is absence of confusion (*asampramoṣa*)? It consists of the meditative stabilization and wisdom – the rest as before – in the accomplishment of the exact narration of everything that has been said and done.

(xvi) What is destruction of the traces (*vāsanāsamudghāta*)? It consists of the meditative stabilization and wisdom – the rest as before – in the accomplishment by the Omniscient One of the cessation within himself (*sarvajñā*) of the latent traces of conduct belonging to those who are not omniscient.[523]

(xvii) What is great compassion (*mahākaruṇā*)? It consists of the meditative stability and wisdom – the rest as before – in the accomplishing of the abaiding in the compassion that has as its object every kind of continual suffering[524].

(xviii) What are the qualities special to the Buddha (*āveṇikabuddhadharma*)? There are eighteen qualities special to the Buddha.[525] They consist of the meditative stability and wisdom – the rest as before – (a) in the accomplishment of the purity of the physical, verbal and mental actions which are not shared with others; (b) in the accomplishment of complete attainment of the well-founded and fruitful faculties of the Tathāgata; (c) in the accomplishment of the conduct of activities that are not shared with others; and (d) in the accomplishment of the abading in the knowledge that is not shared with others.

(xix) What is the knowledge of all aspects (*sarvākārajñatā*)? It consists of the meditative stabilization and wisdom – the rest as before – in the accomplishing of all aspects concerning the aggregates (*skandha*), the elements (*dhātu*) and the spheres (*āyatana*).

(*3*) When some of his disciples accept and follow his teaching whereas some do not, he is neither happy nor unhappy, but remains in complete attentiveness, in equanimity (*upekkhako*).

[522] The three things that have no need of protection are: 1. the physical conduct (*kāyasamācāra*), 2. the verbal conduct (*vachīsamācāra*) and 3. the mental conduct (*manosamācāra*) of the Buddha, which are pure (*pariśuddha*) and in which there is nothing bad or wrong that must be hiddden. D III, p. 217.

[523] All beings retain latent traces (*vāsanā*) of their behaviors, habits and previous actions. The Buddha alone is completely free of them.

[524] For details on Mahākaruṇā see Kośa VII, p. 27.

[525] The eighteen *āveṇikabuddhadharma*s are: 10 *bala*s (powers), 4 *vaiśāradya*s (complete self-confidences), 3 *smṛtyupasthāna*s (mindful equanimities) and *mahākaruṇā* (Great Compassion). See Kośa VII, p. 66.

CCB.4. *THE ACCOMPLISHMENT OF THE 19 SPECIAL QUALITIES*

What is the accomplishment of these qualities?

By means of the four pure absorptions (*pariśuddha dhyāna*), an adept of another religion (*anyatīrthīya*), a disciple (*śrāvaka*) or a bodhisattva can realize the four immeasurables (*apramāṇa* = *brahmavihāra*) as well as the five forms of superior knowledge (*abhijñā*).[526] As for the other qualities, a disciple, a bodhisattva or the Tathāgata realizes them by means of the fourth absorption to the highest degree (*prāntakoṭika caturtha dhyāna*). **Why is that?** Because, by means of the absorption, one obtains attentiveness and practice repeated according to the establishing of the Doctrine.

These qualities are twofold:

(a) those which are present in his own actions (*svakāritrapratyupasthāna*) and

(b) those which belong to the abode (*vaihārika*).

(a) Those which are present in his own actions should be understood as being obtained after the supramundane state (*lokottarapṛṣṭhalabdha*) and as having the nature of conventional knowledge (*saṃvṛtijñānasvabhāva*).

(b) Those which belong to the abode should be understood as having the nature of supramundane knowledge (*lokottarajñānasvabhāva*).

(i) What is done by means of the immeasurables (*apramāṇa*)? One rejects conflict (*vipakṣa*), gathers the accumulation of merit (*puṇyasambhāra*) as a result of compassionate behavior (*anukampāvihāra*), and one does not weary (*ne parikhidyate*) of ripening beings (*sattvaparipāka*).

(ii) What is done by means of the deliverances (*vimokṣa*)? One accomplishes supernatural creations (*nirmāṇakarma*), one is not stained as a result of a beautiful creation (*śubhanirmāṇa*),[527] one is not

[526] The first five *abhijñā*s in the list of the six *abhijñā*s.

[527] *Śubhanirnmāṇe na saṃkliśyate* 'one is not stained because of a beautiful creation'.

A *pṛthagjana* who has temporarily suppressed his passions and who is in possession of some supernatural powers (*ṛddhi*) can be stained or troubled by his own supernatural creations (*nirmāṇakarma*), and his passions which were suppressed can reappear. A certain *pṛthagjana* monk from Ceylon had the illusion that he was an arhat because he had suppressed his passions for a long time and because he possessed certain supernatural powers. But another monk, Dhammadinna, who was a true arhat, knew this state of affairs and wished to disillusion his friend. So he asked him to create a beautiful female figure and to gaze at her for a long time. When the monk did so, the long suppressed passions reawoke in him due to his own creation and he understood that he was not an arhat. Thus one can become stained by one's own pleasant supernatural creations (*śubhnirmāṇa*).

One can also become frightened by one's own supernatural creations. Another *pṛthagjana* monk, also from Ceylon, possessing some *ṛddhi*s, had the illusion that he was an arhat because he had suppressed his passions for a long time. But the same Dhammadinna mentioned above put him to the proof by asking him to create an elephant approaching in a menacing manner. The monk created such an elephant, but when he saw it, he was afraid of his own creation and got up to run away.

attached to the calm deliverances (*śānta vimokṣa*), and one dwells in the noble supremely calm abode (*paramapraśānta āryavihāra*) as a result of devotion (*adhimucyanatā*).

(iii) What is done by means of the spheres of dominance (*abhibhvāyatana*)? One keeps in one's control the objects of the three deliverances[528] because the object is dominated in the spheres of dominance.

(iv) What is done by means of the spheres of totality (*kṛtsnāyatana*)? One prepares (?) the objects of the deliverances (*vimokṣālambana*) because the spheres of totality encompass totality (*kṛtsnaspharaṇa*).

(v) What is done by means of absence of battle (*araṇa*)? One becomes worthy of faith (*ādeyavacana*, lit., 'he whose word can be believed'.

(vi) What is done by means of knowledge resulting from resolve (*praṇidhijñāna*)? One explains past, future and present (*bhutabhavyavartamānaṃ vyākaroti*) and one becomes very respected in the world.[529]

(vii) What is done by means of analytical knowledge (*pratisaṃvid*)? One satisfies the minds of people by instruction (preaching) (*deśanā*).[530]

(viii) What is done by means of superior knowledge (*abhijñā*)? One converts beings to the Teaching (*śāsana*) by means of physical and verbal actions and by means of reading their thoughts (*cittādeśanā*), and having understood their characters, their comings and goings (*āgati gati*) in saṃsāra, one duly encourages beings to direct themselves toward release (*niḥsaraṇa*).

(ix) What is done by means of the characteristics and minor marks (*lakṣaṇānuvyañjana*)? One causes conviction (*sampratyaya*) in beings with regard to the state of the Great Man (*mahāpuruṣatva*) by simple direct seeing (*darśanamātrakeṇa*), and one makes it pleasing to the minds of those who see (*cittānyabhiprasādayati*).

(x) What is done by means of the purities (*pariśuddhi*)? Having deliberated well (*saṃcintya*), one takes birth in existence (*bhavopapatti*). If one so wishes, one can remain there for a kalpa or for part of a kalpa, or one can abandon the vital principle (*āyuḥsaṃÔkāra*). One becomes master of the doctrine (*dharmavaśavartin*) and master of meditative stability (*samādhivaśavartin*), and one holds the Good Law (*saddharmaṃ sandhārayati*).

(xi) What is done by means of the powers (*bala*)? Rejecting the theories of absence of cause and irregular causes (*ahetuviṣamahetuvāda*) and the theory according to which one suffers the results of actions which one has not committed (*akṛtābhyāgamavāda*), one teaches the path of right progress

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These two stories appear in MA, I (PTS), pp.184, 185. See also *History of Buddhism in Ceylon* by Walpola Rahula, pp. 221, 222.

[528] The first three deliverances in the list of eight *vimokṣa*s. See above, p. [ ].

[529] The Chinese version adds: 'because all the people in distant (lands) honor him'.

[530] The Chinese version adds: 'because one breaks the net of all doubts'.

(*samyag abhyudayamārga*). Penetrating the minds and characters of other beings (*sattvacittacaritāni anupraviśya*), their ability to receive the teachings (*deśanābhājanatā*), their intentions (*āśaya*), their latent residues (*anuśaya*), their objects (*ālambana*), their spiritual accumulations (*sambhāra*), their capacity (*bhavyatā*) and their release (*niḥsaraṇa*), one duly teaches the supreme path (*niḥśreyasa mārga*). One subjugates all evil (*sarvamāra*).[531] Everywhere people question and being questioned, one replies.

(xii) What is done by means of fearlessness (*vaiśāradya*)? One establishes completely one's position as master (*śāstṛtva*) in the assembly (*parṣadi*) and one conquers the heretics (*anyatīrthya*) who contradict (*chodaka*).

(xiii) What is done by means of application of mindfulness (*smṛtyupasthāna*)? Not being stained (*asaṃkliṣṭa*), one attracts to oneself multitudes of disciples (*gaṇaṃ parikarṣati*).

(xiv) What is done by means of the things that need not be protected (*arakṣa*)? One constantly exhorts and instructs multitudes of disciples.

(xv) What is done by means of absence of confusion (*asammoṣadharmatā*)? One does not neglect the duties of the Buddha (*buddhakṛtya*).

(xvi) What is done by means of destruction of the latent traces (*vāsanāsamudghāta*)? Not being stained (*niḥkleśa*), one shows no actions or gestures (*ceṣṭā*) that have the appearance of the defilements (*kleśapratirūpa*).

(xvii) What is done by means of the great compassion (*mahākaruṇā*)? One watches over the world six times day and night.

(xviii) What is done by means of the qualities special to the Buddhas (*āveṇikabuddhadharma*)? One influences all the disciples (*śravaka*) and Individual Buddhas (*pratyekabuddha*) by the purity of one's physical, verbal and mental actions, by one's attainment (*prāpti*) of the qualities, by one's conduct (*ācāra*) and by one's way of life (*vihāra*).

(xix) What is done by means of the knowledge of all the aspects (*sarvākārajñātā*)? One destroys (lit. cuts) all the doubts of all beings and for a long period of time one establishes the eye (view) of the Doctrine (*dharmanetra*), by means of which unripe beings are ripened and ripened beings are liberated.

CCB.5. *MISCELLANEOUS QUESTIONS CONCERNING THE PROGRESS OF A BODHISATTVA*

The person who goes higher and higher (*uttarottaram*), obtaining a higher path (*viśiṣṭamārga*) among these ten clear understandings (*abhisamaya*),[532] abandons the preceding lower path (*hīnamārga*) and thus he

[531] The word *māra*, lit. 'death', is used to indicate all the *kleśa*s 'defilements', the influences and forces opposed to the spiritual life.

realizes abandonment in series (*saṃkalanaprahāṇa*). A disciple (*śravaka*) in the nirvāṇa without residue (*nirupadhiśeṣe nirvāṇadhātu*) abandons the entire Path by means of complete suppression and falling away (*samavasargavihāni*), but a bodhisattva does not abandon it. That is why bodhisattvas are called those whose wholesome roots are inexhaustible (*akṣayakuśalamūla*) and whose virtues are inexhaustible (*akṣayaguṇa*).

Why are certain subjects established as indeterminate (inexplicable) (*avyākṛtavastu*)?[533]

Because these are questions posed because of the erroneous thinking (*ayoniśaḥ paripraśnatām upādāya*).

(Why are these questions asked because of erroneous thinking)? Because of the abandonment of the mind with regard to cause and effect, defilement and purification (*hetuphalasaṃkleśavyavadānacintāparivarjanatām upādāya*).

Why does a bodhisatva who has entered into the commitment of a bodhisattva (*bodhisattvanyāsāvakrānta*)[534] not become a stream-enterer (*srotāpanna*)?

Because the stream is imperfect with regard to practice of the Path (*pratipattya-pariniṣpanna*).

Why does he not become a once-returner (*sakṛdāgāmin*)? Because after having considered it well, he has accepted an unlimited number of rebirths.

Why does he not become a non-returner (*anāgāmin*)? Because, after having sojourned in the absorptions (*dhyāna*), he takes rebirth in the realm of the sense-pleasures (*kāmadhātu*).

Having attained the Truths by clear understanding (*abhisamaya*), the bodhisattva cultivates the path counteracting the obstacles to the knowables (*jñeyāvaraṇaparipakṣamārga*) by means of the ten-stage (*daśabhūmi*) Path of cultivation (*bhāvanāmarga*); but he does not cultivate the path counteracting the obstacles of the defilements (*kleśāvaraṇapratipakṣamārga*). However, having attained enlightenment (*bodhi*), he abandons the obstacles of the defilements and the obstacles to the knowables at one and the same time, and he becomes an arhat, a Tathāgata. Although the bodhisattva does not abandon all the

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[533] This refers to the well-known questions to which the Buddha refused to respond: 1. Is the universe eternal (*sassato loko*), or 2. is it not eternal (*asassato*)? 3. Is the universe finite (*antavā*), or 4. is it infinite (*anantavā*)? 5. Is the soul the same as the body (*taṃ jīvaṃ taṃ sarīraṃ*), or 6. is the soul one thing and the body another (*aññaṃ jīvaṃ aññaṃ sarīraṃ*? 7. Does the Tathagata exist after death (*hoti tathāgato param maraṇā*)? 8. Does he not exist after death (*na hoti tathāgato param maraṇa*)? 9. Does he both exist and not exist after death (*hoti ca na ca hoti* ….)? 10. Is he both nonexistent and not nonexistent (*neva hoti na na nahoti* ….)? M I pp. 426, 484; S IV, p. 393.

But Kośa (V, pp. 43, 48) mentions fourteen *avyākṛtavastu*: 1. the universe is eternal, 2. not eternal. 3. eternal and noneternal, 4. neither eternal nor noneternal, 5. the universe is finite, 6. infinite, 7. finite and noninfinite, 8. neither finite nor noninfinite, 9. the Tathāgata exists after death, 10. does not exist after death, 11. exists and does not exist after death, 12. neither exists nor dpoes not exist after death, 13. the soul is the same as the body, 14. the soul is one thing and the body another.

[534] Pradhan (p. 101) reads: *bodhim anavadyām avakrāntaḥ* ‘ who has entered into the immaculate bodhi’. The reading of Gokhale, which is adopted here, seems more correct.

defilements, he suppresses them in the way that one suppresses poison by incantation and by medicine (*mantrauṣadha*), he makes no defilement or error and he abandons the defilements in all the stages (*bhūmi*) like an arhat.

CCB.6. *SKILL IN MEDITATION*

Furthermore, the bodhisattva is skilled in meditation (*bhāvanākuśala*) in regard to

(1) the knowables (*jñeya*),

(2) means (*upāya*),

(3) unreal imagination (*abhūtavikalpa*), and

(4) nonconceptuality (*nirvikalpa*),

and he develops (lit., 'heats up') his faculties (*indriya*) from time to time.

(1) What is the knowable (*jñeya*)? In brief, it is six-fold:

(i) illusion (error) (*bhrānti*),

(ii) ground of illusion (*bhrāntyāśraya*),

(iii) ground of absence of illusion (*abhrāntyāśraya*),

(iv) illusion and absence of illusion (*bhrāntyabhrānti*),

(v) absence of illusion (*abhrānti*) and

(vi) natural result of the absence of illusion (*abhrāntiniṣyanda*).

(2) What is skill in means (*upāyakauśalya*)? In brief, it is fourfold:

(i) skill in the maturation (development) of beings (*sattvaparipāka*),

(ii) skill in accomplishing the qualities of the Buddha (*buddhadharmaparipūraṇa*),

(iii) skill in rapidly achieving higher knowledge (*kṣiprābhijñā*) and

(iv) skill in the non-interruption of the Path (*mārgānupaccheda*).[535]

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[535] But Bodhibhūmi, p. 261, says that the *upāyakauśalya* of the bodhisattvas consists of twelve kinds: six refer to the acquisition of the qualities of the Buddha (*buddhadharmasamudāgama*), six refer to the maturation of beings (*sattvaparipaāka*).

The six referring to the qualities of the Buddha are: 1. compassionate interest for all beings (*sarvasattveṣu karuṇāshagatā apekṣā*), 2. exact knowledge of all conditioned things (*sarvasaṃkāreṣu yathābhūtaparijñānam*), 3. ardent desire for supreme complete enlightenment (*anuttarasamyaksambodhijñāne spṛhā*), 4. non-abandoning of saṃsāra (*saṃsāraaparityāga*) because of compassion for all beings, 5. immaculate transmigration in saṃsāra (*asaṃkliṣṭasaṃsārasaṃsṛti*) as a result of exact knowledge of all conditioned things and 6. energetic effort (*uttaptavīrya*) as a result of ardent desire for the knowledge belonging to the Buddha (*buddhajñāna*). The six referring to maturation of beings are: 1. production of limitless results (*apramāṇaphala*) starting from small wholesome roots

(3) What is unreal imagination (conceptualization) (*abhūtavikalpa*)? In brief, there are ten kinds;[536]

(i) fundamental conceptualization (*mūlavikalpa*),

(ii) conceptualization of a sign (*nimittavikalpa*),[537]

(iii) conceptualization of the impression made on the mind by the sign (*nimittabhāsavikalpa*),[538]

(iv) conceptualization of the transformation of the sign (*nimittapariṇāmavikalpa*),[539]

(v) conceptualization of the transformation of the impression made on the mind by the sign (*nimittābhāsapariṇāmavikalpa*),[540]

(vi) conceptualization provoked by another (*parānvayavikalpa*),[541]

(vii) superficial (incorrect) conceptualization (*ayoniśovikalpa*),

(viii) profound (correct) conceptualization (*yoniśovikalpa*),

(ix) conceptualization caused by attachment to wrong views (*abhiniveśavikalpa*) and

(x) distracted conceptualization (*vikṣepavikalpa*).

Distracted conceptualization is itself of ten types:[542]

(1) conceptualization of non-existence (*abhāvavikalpa*),

(2) conceptualization of existence (*bhāvavikalpa*),

(3) affirming conceptualization (*adhyāropavikalpa*),[543]

(4) negative conceptualization (*apavādavikalpa*),

(5) conceptualization of unity (*ekatvavikalpa*),

(6) conceptualization of diversity (*nānātvavikalpa*),[544]

(*parīttakuśalamūla*), 2. production of immense limitless wholesome roots (*kuśalamūla*) without great effort, 3. suppression of beings' opposition to the teachings of the Buddha, 4. the fact of leading unbiased beings to the teachings, 5. the fact of ripening those who are led there and 6. liberation of those who are ripe.

[536] For explanation of these ten kinds of *vikalpa*, see Mahāyanasaṃgraha,p. 112, verse 20.

[537] Rahula translates *nimitta* as 'object'. Monier-Williams gives 'sign, motive, ground, reason'.

[538] Pradhan's restoration: *nimittapratibhāsavikalp*a.. Rahula translates *bhāsa* as 'likeness'. Monier Williams gives 'light. brightness, fancy. impression made on the mind'.

[539] Pradhan's restoration: *nimittakāravikalpa*.

[540] Pradhans' restoration: *nimittapratibhāsavikāravikalpa*.

[541] Pradhan's restoration: *paropanītavikalpa*.

[542] See Saṃgraha, p. 115, v. 21,22, and Sūtrālaṃkāra, p. 76, v. 77 and commentary.

[543] Pradhan's restoration: *samāropavikalp*a.

(7) conceptualization of self nature (*svabhāvavikalpa*),

(8) conceptualization of specificity (*viśeṣavikalpa*),

(9) conceptualization of the object according to name (*yathānāmārthavikalpa*) and

(10) conceptualization of the name according to the object (*yathārthanāmavikalpa*).

(4) What is nonconceptuality (*nirvikalpatā*)? In brief, it is threefold:

(i) contentment (*santuṣṭinirvikalpatā*),

(ii) absence of error (*aviparyāsanirvikalpatā*) and

(iii) absence of vain speculation (*niṣprapañca-nirvikalpatā*).

These three types should be considered as belonging respectively

(i) to the ordinary person (*pṛthagjana*),

(ii) to the disciple (*śrāvaka*) and

(iii) to the bodhisattva.

Nonconceptuality in the absence of vain speculation should not be considered to be non-thought (*amanasikāra*) or as transcending thought (*manasikārasamatikrama*), nor as tranquility (*vyupaśama*) nor as nature (*svabhāva*) or as mental fabrication concerning an object (*ālamabane abhisaṃskāra*), but as mental non-fabrication concerning an object (*ālambane anabhisaṃskāra*).

CCB.7. ***HOW A BODHISATTVA DEVELOPS HIS FACULTIES***

How does a bodhisattva who possesses keen faculties by nature (*tīkṣṇendriya*) develop (heat up) his faculties (*indriya*)?

Depending on a keen-weak faculty (*tīkṣṇa-mṛdvindriya*), he develops a keen-medium (*tīkṣṇa-madhyendriya*) faculty; depending on a keen-medium faculty, he develops a keen-keen faculty (*tīkṣṇa-tīkṣṇendriya*) faculty.

Herein is completed the Third Compendium entitled

Ascertainment of Acquisitions

in the Compendium of the Super-Doctrine

[544] Pradhan's restoration: *pṛthaktvavikalpa*.

CD. ## *CHAPTER FOUR ASCERTAINMENT OF DIALECTIC (SĀṂKATHYAVINIŚCAYA)*

CDA. ### *THE SEVENFOLD ASCERTAINMENT OF DIALECTIC*

What is the ascertainment of dialectic (*sāṃkathyaviniścaya*)?

In brief, it is sevenfold:

1. ascertainment of meaning (*arthaviniścaya*),
2. ascertainment of explanation (*vyākhyāviniścaya*),
3. ascertainment of analytical proof (*prabhidyasaṃdarśanaviniścaya*),
4. ascertainment of questions (*saṃpraśnaviniścaya*),
5. ascertainment of grouping (*saṃgrahaviniścaya*),
6. ascertainment of discussion (controversy) (*vādaviniścaya*) and
7. ascertainment of profound (hidden) meaning (*abhisandhiviniścaya*).

CDA.1. ### *ASCERTAINMENT OF MEANING (ARTHAVINIŚCAYA)*

1. What is the ascertainment of meaning (*arthaviniścaya*)? It is the ascertainment made in reference to the six types of meaning.

What are the six types of meaning?

a. According to nature (*svabhāvārtha*),

b. according to cause (*hetvartha*),

c. according to result (*phalārtha*),

d. according to action (*karmārtha*),

e. according to union (*yogārtha*) and

f. according to function (*vṛttyartha*).

(a) The meaning according to nature (*svabhāvārtha*) concerns the three natures.[545]

(b) The meaning according to cause (*hetvartha*) concerns three causes:[546]

(1) the cause of birth (*utpattihetu*),

(2) the cause of evolution (continuity) (*pravṛttihetu*) and

[545] The three natures are: *parikalpitasvabhāva* (imaginary nature), *paratantrasvabhāva* (relative nature) and *parinispannasvabhāva* (absolute nature). For details see Lankā, pp. 67, 132, 227.

[546] The Tibetan version does not have 'three causes'.

(3) the cause of accomplishment (*siddhihetu*).

(c) The meaning according to result (*phalārtha*) concerns five results:[547]

(1) the result by maturation (*vipākaphala*),[548]

(2) the natural result (*niṣyandaphala*),[549]

(3) the predominant result (*adhipatiphala*),[550]

(4) the result of human effort (*puruṣkāraphala*)[551] and

(5) the result of separation (*visaṃyogaphala*).[552]

(d) The meaning according to action (*karmārtha*) concerns five actions:[553]

(1) perception (or reception) (*upalabdhikarma*),

(2) operation (*kāritrakarma*),

(3) intention (*vyavasāyakarma*),

(4) transformation (*pariṇatikarma*) and

(5) acquisition (*prāptikarma*).[554]

(e) The meaning according to union (*yogārtha*) concerns five unions:[555]

(1) collective union (*sāmūhikayoga*),[556]

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[547] The Tibetan version does not have 'five results'.

[548] *Vipākaphala*: this is the maturation of unwholesome (*akuśala*) actions and wholesome impure (*kuśalasāsrava*) actions in the unfortunate (*apāya*) and good (*sugati*) destinies respectively. Bobhūmi, p. 102.

[549] *Niṣyandaphala* is the delight in unwholesome (*akuśalārāmatā*) actions and the abundance of unwholesome actions (*akuśala bahulatā*) due to the the habitual practice of unwholesome actions (*akuśalābhyāsa*) as well as the delight in wholesome actions (*kuśalārāmatā*) and their abundance (*kuśalabahulatā*) due to the habitual practice of wholesome actions (*kuśalābhyāsa*), or the production of results according to the preceding actions. Ibid., p. 102.

[550] *Adhipatiphala*: visual consciousness (*cakṣurvijñāna*) is the predominant result of the visual faculty (*cakṣurindriya*) … mental consciousness (*manovijñāna*) is the predominant result of the mental faculty (*mano-indriya*)… The non-breaking up of life (*pranairaviyoga*) is the predominant result of the vital faculty (*jīvitendriya*). This is how the predominant results of all 22 faculties should be understood. Ibid., p. 103. For detailed list, see above.

[551] *Puruṣakāraphala* designates the results obtained in this very life (*dṛṣṭe dharme*) by human effort (*puruṣakāra*) in various occupations such as commerce, agriculture, etc. Ibid., p. 102.

[552] *Visaṃyogaphala* is the cessation of the defilements (*kleśanirodha*) as the result of the eightfold noble Path. Ibid., p. 102.

[553] The Tibetan text does not have 'five actions'.

[554] For the explanation of these five actions, see above.

[555] The Tibetan version does not have 'five unions'.

(2) consequent union (*ānubandhikayoga*),[557]

(3) conjoint union (*sāmbandhikayoga*),[558]

(4) circumstantial union (*āvasthikayoga*)[559] and

(5) transformative union (*vaikārikayoga*).[560]

(f) The meaning according to function (*vṛttyartha*) concerns five functions:[561]

(1) characteristics (*lakṣaṇavṛtti*),[562]

(2) position (*avasthānavṛtti*),[563]

(3) that which is contrary to the truth (*viparyāsavṛtti*),[564]

(4) that which is not contrary to the truth (*aviparyāsavṛtti*)[565] and

(5) division (*prabhedavṛtti*).[566]

CDA.2.

ASCERTAINMENT OF EXPLANATION (VYĀKHYĀVINIŚCAYA)

2. What is the ascertainment of explanation (*vyākhyāviniścaya*)?

It is the ascertainment by means of which the *sūtra*s are explained.

But what is it? In brief, it is sixfold:[567]

(i) the subject that is to be known (*parijñeyavastu*),[568]

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[556] For example, a house is the result of a collective union of wood, bricks, etc.

[557] Those that exist and those that are manifested as a result of *anuśaya* (latent residues). For example, *rāga* exists and is manifested as a result of *rāgānuśaya.*

[558] Union of dependents and relatives. For example, the parents are joined one to the other.

[559] One is joined to happiness or misfortune according to the circumstances in which one is born and in which one finds oneself. A situation is related to pleasant feelings, etc., according to the circumstances.

[560] This is the transformation produced by the association of external defilements (*āgantukakleśa*).

[561] The Tibetan version does not have 'five functions'.

[562] These are the three characteristics of the *saṃskāras*: *utpāda* (birth), *sthiti* (duration) and *bhaṅga* (destruction).

[563] This is the position in time during which things exist and persist.

[564] For example, defiled things (*sāsrava*) do not function according to the Truth.

[565] Pure things (*anāsrava*) function according to the Truth.

[566] All composite things (*saṃskāra*) are divided into past, present and future, inner and outer, etc. It is a question here of their functioning according to this division.

[567] The Tibetan version does not have 'In brief, it is sixfold'.

[568] I.e., the *skandha*s, *dhātu*s and *āyatana*s.

(ii) the meaning that is to be known (*parijñeyārtha*),[569]

(iii) the approach to knowledge (*parijñopaniṣad*),[570]

(iv) the nature of knowledge (*parijñā-svabhāva*),[571]

(v) the result of knowledge (*parijñāphala*)[572] and

(vi) its experience (*tatpravedanā*).[573]

Furthermore, there are fourteen methods (*mukha*) applicable to the ascertainment of explanation (*vyākhyāviniścaya*):

(1) grouping of explanations (*vyākhyāsaṃgrahamukha*),[574]

(2) grouping of subjects (*vastusaṃgrahasamukha*),[575]

(3) major and minor factors (*aṅgopāṅgamukha*),[576]

(4) successive order (*uttarottara-nirhāramukha*),[577]

(5) rejection (*pratikṣepamukha*),[578]

(6) transforming the letters (*akṣarapariṇāmamukha*),[579]

(7) elimination and non-elimination (*nāśānāśamukha*),[580]

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569 I.e., the meaning of *anitya* (impermanence), *duḥkha* (suffering) and *anātma* (selflessness) with regard to the *skandha*s, *dhātu*s and *āyatana*s.

570 This consists of the virtues: *śīla, indriyaguptadvāra*, etc.

Upaniṣad (*upa+ni+sad*) lit. means 'to sit down close to', 'approach'. In Buddhist literature, the Sanskrit *upaniṣad* and its Pali equivalent *upanisā* means 'basis', 'cause', 'means', 'approach'. Cf. *anyā hi lābhopaniṣad, anyā nirvāṇagāminī* (*Udānavarga*, XIII, 5) = *aññā hi lābhūpanisā, aññā nibbānagāminī* (Dhp. V, 16). For detailed discussion of this term see Kośa, II, p. 106, note 3, and also Edgerton's BHS Dictionary.

571 This refers to the 37 *bodhipākṣikadharma*s. See above, p. [ ], note

572 I.e., *vimukti* 'deliverance'.

573 I.e., *vimuktijñānadarśana*, 'insight of deliverance'.

574 Explaining the phrases and ideas in sequential order as in the case of *pratītya-samutpāda*.

575 Grouping the main teachings such as in the *gāthā*: *sabbapāpassa akaraṇaṃ*, etc. (Dhp, XIV, 5).

576 Mentioning a general term first and then explaining it by detailed phrases. For example, a general term such as *ātmaviśuddhi* must be explained in detail by other terms.

577 Explaining in sequence, such as in the case of the five *indriya*s: first, *śraddhā;* second, *vīrya*; etc.

578 This refers to the *kullūpamā* 'the parable of the raft'. In the *Alagaddūpama-sutta* (M, no. 22), it is said that even the *dhamma*s should be abandoned after having freed saṃsāra (as one abandons the raft after having crossed the river), therefore how much more so the *adhamma*s.

579 This is like the *gāthā*: *assaddho akataññū ca*, etc. (Dhp, VII, 8) in which the words which are clear are interpreted differently.

(8) defining the individual (*pudgalavyavasthānamukha*),[581]

(9) defining the divisions (*prabhedavyavasthānamukha*),[582]

(10) means (*nayamukha*),[583]

(11) complete knowledge (*parijñādimukha*),[584]

(12) strength and weakness (*balābalamukha*),[585]

(13) abstracting (*pratyāhāramukha*)[586] and

(14) accomplishment (*abhinirhāramukha*).[587]

CDA.3.

ASCERTAINMENT OF ANALYTICAL PROOF (PRABHIDYASAṂDARŚANAVINIŚCAYA)

3. What is the ascertainment of analytical proof (*prabhidyasaṃdarśanaviniścaya*)? It consists of such ascertainments as (i, *a*) those that are made up of one single case (*ekavacaraka*)[588] (i, *b*) having as support the preceding word (case) (*pūrvapadaka*),[589] (i, *c*) having as support the following word (case) (*paścātpadaka*),[590] (ii) as those that are made up of two cases (*dvikoṭika*),[591] or (iii) three cases (*trikoṭika*),

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[580] Explaining by the process of elimination and non-elimination.

[581] I.e., the classification of individuals as in the *Puggalapaññatti*.

[582] This refers to *catuskoṭika* explanations: existence, non-existence, both existence and non-existence and neither existence nor non-existence.

[583] There are six means: (1) the means of reality, (2) the means of experience, (3) the means of religion, (4) the means of avoiding the two extremes, (5) the inconceivable means (i.e., the method by which the Buddha explains the Dharma), (6) the method of pleasure of the mind.

[584] This refers to the four functions in respect to the four noble truths: *duḥkha* must be understood (*parijñeya*), *samudaya* must be abandoned (destroyed) (*prahātavya*), *nirodha* must be realized (*sākṣātkartavya*) and *mārga* must be practiced (*bhāvitavya*).

[585] This refers to *pratītyasamutpāda*. It shows the vaue of each word. If a word is omitted, the meaning is not understandable.

[586] Asking a question and then answering in a simple way.

[587] Explaining each phrase by several subsequent phrases.

[588] I.e., a question and a direct answer.

[589] The second word must be explained in reference to the first, as in the case of *jñāna* and *jñeya*.

[590] The first word must be explained in reference to the second, as in the case of *grāhya* and *grāhaka*.

[591] Having two alternatives.

or (iv) four cases (*catuṣkoṭika*), (v) as valid in both senses (*oṃkārika*),[592] (vi) rejecting the proposition (*pratikṣepika*)[593] – all of these in regard to the aggregates (*skandha*), etc., as explained above.

CDA.4. *ASCERTAINMENT OF QUESTIONS (SAṂPRAŚNAVINIŚCAYA)*

4. What is the ascertainment of questions (*saṃpraśnaviniscaya*)?

It is the ascertainment of all that is true and false by replying to questions depending on the eight points above.

Furthermore, there are four ways of resolving questions: (i) by refuting (*dūṣaka*), (ii) by proving (*pratiṣṭhāpaka*), (iii) by analyzing (*cedaka*) and (iv) by explaining (making someting understood) (*bodhaka*).

CDA.5. *ASCERTAINMENT OF GROUPING (SAṂGRAHAVINIŚCAYA)*

5. What is the ascertainment of grouping (*saṃgrahaviniścaya*)?

It is the ascertainment grouped according to ten points.

What are these ten points? The point of ascertainment according to

(i) accomplishment of duty (*kṛtyānuṣṭhāna*),[594]

(ii) according to entry into one of the three vehicles (*avatāra*),[595]

(iii) according to devotion (*adhimukti*),[596]

(iv) according to reasoning (*yukti*),[597]

(v) according to discussion (*sāṃkathya*),[598]

(vi) according to penetration (*prativedhya*),[599]

(vii) according to purity (*viśuddhi*),[600]

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[592] For example: Are all the saṃskāras impermanent? Are all impermanent things saṃsakāras? Both are valid and the answer 'Yes' to each is coreect.

[593] How many *skandha*s are there outside of the *saṃskāra*s? This question must be rejected because there are no *skandha*s outside the *saṃskāra*s.

[594] This refers to the ability to explain all types of means (*upāya*) carried out in the world to maintain life.

[595] This is what permits a bodhisattva to examine and decide which of the three *yāna*s he should follow. He decides to follow the *bodhisattvayāna* and to lead others in the same direction.

[596] This refers to the *śrutamayī prajñā* (knowledge acquired by means of the doctrine as one has understood it) which produces *śraddhā*.

[597] This refers to *cintāmayī prajñā* according to which one reasons and judges.

[598] This is to establish the Truth of the doctrine according to *śrutamayī prajñā* and *chintāmayī prajñā*.

[599] This is penetration into the Truth by means of *darhanamārga* (the path of seeing).

(viii) according to the various stages of accomplishing (*abhinirhārapada-prabheda*),[601]

(ix) according to non-effort (*ābhogānābhoga*)[602] and

(x) according to achieving all aims (*sarvārthasiddhi*).[603]

CDA.6.

ASCERTAINMENT OF DISCUSSION (CONTROVERSY) (VĀDAVINIŚCAYA)

6. What is the ascertainment of discussion (controversy) (*vādaviniścaya*)? In brief, it is sevenfold:[604]

(i) discussion (*vāda*),

(ii) discussion meeting (*vādādhikaraṇa*),

(iii) subject of discussion (*vādādhiṣṭhāna*),

(iv) discussion ornament (*vādālaṅkāra*),

(v) defeat in discussion (*vādanigraha*),

(vi) exit from discussion (*vādaniḥsaraṇa*) and

(vii) qualities very useful for discussion (*vāde bahukārā dharmāḥ*).

CDA.6.1.

DISCUSSION (VĀDA)

(i) Discussion (*vāda*) in turn is sixfold:

(a) discussion (*vāda*),

(b) rumor (*pravāda*),

(c) debate (*vivāda*),

(d) blame (*apavāda*),

(e) agreement (*anuvāda*) and

(f) advice (*avavāda*).[605]

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[600] This is purification of all the defilements by means of *bhāvanāmārga* (the path of cultivation or meditation).

[601] This refers to the *viśeṣamārga* that produces the superior qualities.

[602] This is ascertainment accordoing to two cases. *Ābhoga,* 'effort', is associated with ordinary beings. Buddhas and bodhisattvas are in an effortless state. The activities of a Buddha take place without *ābhoga*, without effort. (*Sūtrālaṅkāra*, IX, 18-19). A bodhisattva is 'free of all effort (concerned) and reaches an effortless state' – *sarvābhogavigato'nābhoga-dharmatāprāptaḥ* (*Daśabhūmi*, 64)

[603] This refers to the Buddha's knowledge (*buddhajñāna*).

[604] The Tibetan version does not have: "In brief, it is sevenfold".

(a) Discussion (*vāda*) is common speech (*sarvalokavacana*).[606]

(b) Rumor (*pravāda*) is debate based on popular belief (*lokānuśruto vādaḥ*), because it is debate based on ordinary people's knowledge.[607]

(c) Debate (*vivāda*) is discussion in which two adversaries are opposed.

(d) Blame (*apavāda*) is angry, violent and harsh speech spoken by one of the adversaries against the other.

(e) Agreement (*anuvāda*) is the conclusion of the discussion (*sāṃkathyaviniścaya*) according to inner pure vision (*viśuddhajñānadarśana*).

(f) Advice (*avavāda*) is the teaching (*deśanā*) aiming at the mental stabilizing of those whose minds are not stabilized, and at the liberation of those whose minds are stabilized.

CDA.6.2. ## *DISCSSION MEETING (VĀDĀDHIKARAṆA)*

(ii) The discussion meeting (*vādādhikaraṇa*) may be a royal court (*rājakula*) or an ordinary court (*prajākula*) or an assembly (*sabhā*) of qualified (*prāmāunika*) *śramaṇa*s and *brāhmaṇa*s who are colleagues and learned in the meaning of the Dharma (*dharmārthakuśala*).

CDA.6.3. ## *SUBJECT OF DISCUSSION (VĀDĀDHIṢṬHĀNA)*

(iii) The subject of discussion (*vādādhiṣṭhāna*) is that on which the controversy is taking place. In general it is twofold: the thing to be proved (*sādhya*) and the proof (*sādhana*).

The thing to be proved is of two types: (1) natural (*svabhāva*) and (2) particular (*viśeṣa*).

There are eight types of proof (*sādhana*):

(a) thesis (proposition, *pratijñā*),

(b) reason (*hetu*),

(c) example (*dṛṣṭānta*),

(d) application (*upanaya*),

(e) conclusion (*nigamana*),

(f) direct cognition (*pratyakṣa*),

(g) inference (indirect cognition, (*anumāna*) and

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[605] In Sanskrit the words *vāda, pravāda,vivāda, apavāda, anuvāda* and *avavāda*, thanks to prefixes, have different meanings, but are all derived from the root *vad* 'to speak' and are all related to one another. It is not possible to translate them into words derived from a single root.

[606] It is the ordinary conversation of people.

[607] The Tibetan version does not have 'because it is….knowledge'.

(h) accepted tradition (*āptāgama*).

The nature of the thing to be proved (*sādhya*) can be its self-nature (*ātmasvabhāva*) or the nature of the thing (*dharmasvabhāva*). The particularity can be its self-particularity (*ātmaviśeṣa*) or the particularity of the thing (*dharmaviśeṣa*).

(a) The thesis (proposition) (*pratijñā*) is the communication (*vijñāpanā*) to others of the meaning preferred by oneself (*svarucitārtha*) of the thing to be proved (*sādhya*).

(b) The reason (*hetu*) is the statement of the positive or negative experience chosen as the means to decide the not yet established meaning of the thing to be proved.

(c) The example (*dṛṣṭānta*) is the comparison (*samīkaraṇa*) of an unknown situation (*adṛṣṭa-anta*) with a known situation (*dṛṣṭa-anta*).[608]

(d) The application (*upanaya*) is the statement of agreement of the thesis with the interpretation by sages of the doctrine (*śiṣṭa*).

(e) The conclusion (*nigamana*) is the statement of the final decision.

(f) Direct cognition (*pratyakṣa*) is that which is perfectly clear in itself and nonerroneous.

(g) Inference (indirect cognition) (*anumāna*) is belief based on the direct cognition of the sages.

(h) Accepted tradition (*āptāgama*) is the teaching which is not contrary to the preceding two, i.e., not contrary to direct cognition and to inference.

CDA.6.4.

ORNAMENT OF DISCUSSION (VĀDĀLAṄKĀRA)

(iv) The ornament of discussion (*vādālaṅkāra*). A profoundly competent individual who properly deals with the subject under discussion before the assembly is called the ornament of the debate. The ornament of debate has six qualities:

(1) knowledge of his own doctrine and also that of others (*svaparasamayajñatā*),

(2) perfection of eloquence (*vākkaraṇasampad*),

(3) self-confidence (*vaiśāradya*),

(4) liveliness of mind (*pratibhāna*),

(5) steadiness (*sthairya*) and

(6) courtesy (*dākṣiṇya*).

CDA.6.5.

DEFEAT IN THE DISCUSSION (VĀDANIGRAHA)

(v) Defeat in the discussion (*vādanigraha*) consists of

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[608] It is interesting to note here how the two words *dṛśṭānta* (*dṛṣṭa+anta*) and *adṛṣṭānta* (*adṛṣṭa+anta*) are used to explain the meaning of *dṛṣṭānta* (example). The Tibetan version omits 'with an unknown situation'.

(1) magnanimous withdrawal from the discussion (*kathātyāga*),

(2) diversion in the discussion (*kathāsāda*) and

(3) error in the discussion (*kathādoṣa*).

(1) Magnanimous withdrawal from the discussion (*kathātyāga*) is the recognition of one's own faults and the qualities of the adversary in the debate.

(2) Diversion of the discussion (*kathāsāda*) consists of moving away from the subject by taking refuge in another subject, of giving up the original thesis by dealing with an external subject or by showing anger, vanity, pride, hypocrisy, etc.

(3) As is said in the sūtra,[609] error in debate (*kathādoṣa*) is, in brief, of nine kinds:

(i) confusion (*ākula*),

(ii) agitation (*saṃrabdha*),

(iii) unintelligibility (*agamaka*),

(iv) prolixity (*amita*),[610]

(v) absence of meaning (*anarthaka*),

(vi) inopportunity (*akāla*),[611]

(vii) instability (*asthra*),[612]

(viii) lack of clarity (luminosity) (*apradīpta*) and

(ix) lack of relativity (*aprababaddha*).[613]

CDA.6.6.

EXIT FROM THE DISCUSSION (VĀDANIḤSARAṆA)

(vi) Exit from the discussion (*vādaniḥsaraṇa*). Having considered the good and bad aspects, one withdraws from the discussion without taking part in it. Or, having understood the incompetence of the adversary, the inferiority of the assembly, or one's own incapability, one does not take part in the debate. Or, having understood the competence of the adversary, the quality of the assembly and one's own capability, one takes part in the debate.

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[609] This sūtra has not been identified.

[610] I.e., the case where the speeches are too long, 'limitless'.

[611] To say certain things that should not be said at that particular moment.

[612] I.e., the case when one changes opinion very frequently during the course of the discussion.

[613] I.e., discontinuity between different parts of the argument.

CDA.6.7. ## *THE QUALITIES THAT ARE VERY USEFUL IN DEBATE (VĀDE BAHUKĀRĀ DHARMĀḤ)*

(vii) The qualities that are very useful in debate (*vāde bahukārā dharmāḥ*) are, in brief, three in number:

(a) the knowledge of one's own doctrine and that of others (*svaparasamayajñatā*) thanks to which one can take part in any debate no matter where;

(b) self-confidence (*vaiśāradya*) thanks to which one can take part in any debate no matter in what assembly;

(c) liveliness of mind (*pratibhāna*) thanks to which one can anwer all difficult questions.

Furthermore, the person who desires his own edification should engage in debate with the aim of developing his knowledge and not to dispute with others.

The Blessed One has said in the *Mahāyānābhidharma-sūtra*: 'A bodhisattva who cultivates energy, who is engaged in what is wholesome (*kuśala*), who values the pratice of virtue (*pratipatti*), who practices the major and minor qualities, who helps all beings, who should soon attain complete perfect enlightenment, must not dispute with others for twelve reasons,' (lit., seeing clearly twelve reasons).

What are these twelve reasons?

1. Rare is the belief in the teachings of the supreme doctrine which contains the incomparable meaning.

2. Rare is the mind among the questioners that accepts advice.

3. Rare are those who courteously examine virtue and vice (good and bad qualities).

4. Rare is the absence of the six errors among those engaged in a debate. **What are these six errors?**

   (a) adherence to the wrong side,

   (b) deceitful speech,

   (c) untimely speech,

   (d) diversion in debate,

   (e) coarse speech and

   (f) spitefulness of mind.

5. Rare is the absence of being carried away in debate.

6. Rare is the appreciation of another's point of view.

7. Even when there is appreciation, rare is the concentration of mind.

8. Rare is the willingness to admit one's own defeat and another's victory in a debate.

9. Even when one admits one's own defeat and another's victory, rare is the purity (absence of defilement) of mind.
10. When mind is defiled, rare is happy existence (*sparśavihāra*)
11. When there is no happy existence, rare is the cultivation of the wholesome (*kuśala*).
12. When there is no constant cultivation of the wholesome, rare is the rapid attainment of concentration by a person whose mind is not calm or the rapid attainment of liberation by a person whose mind is calm.

CDA.7.

ASCERTAINMENT OF THE PROFOUND MEANING (ABHISAṂDHIVINIŚCAYA)

7. What is the ascertainment of the profound (hidden) meaning (*abhisaṃdhiviniścaya*)?[614]

It is the transformation of the meaning expressed by the groups of names, words and consonants (*nāmapadavyañjanakāya*) to make the hidden sense, which is different from the first, apparent.

It is said in the sūtra: 'A man who has killed his mother and father, the king and the two learned ones (brahmins)[615] and who has destroyed the kingdom with its ministers, is called very pure.'[616]

Again it is said in the sūtra: 'He who has no faith (*aśraddha*),[617] who is ungrateful (*akṛtajña*),[618] he who robs by breaking and entering (*sandhicchedin*),[619] who has destroyed space (*hatāvakāśa*)[620] and who loathes aspiration (*vantāśa*)[621] is truly the noblest of men.[622]

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[614] For the four kinds of *abhisandhi* – *avatāraṇabhisandhi*, *lakṣaṇābhisandhi*, *pratipakṣābhisandhi* and *pariṇāmanābhisandhi* – see Sūtrālaṅkāra, XII, 16, 17. See also Saṃgraha, p. [ ].

[615] According to the Tibetan version: two śrotriya brahmins'. Dhp XXI, 6 also says: *dve ca sotthiye*.

[616] Cf. Dhp XXI, 5: *mātaraṃ pitaraṃ hantvā rājāno dve ca khattiye / raṭṭhaṃ sānucaraṃ hantvā anīgho yāti brāhmaṇo*. 'Having killed his mother and father, the two warrior kings, and having destroyed the kingdom with its ministers, the brahmin is free of suffering.'

Here 'mother' means 'thirst' (*tṛṣṇā*, desire), 'father means 'ignorance (*avidyā*) or 'pride of I-am' (*asmimāna*), 'the two kings' means 'the two wrong views' eternalism (*śaśvatadṛṣṭi*) and nihilism (*ucchedadṛṭi*), the 'kingdom with its ministers' means 'the six sense organs and their external objects (*dvādaśāyatana*) with attachment (*mandīrāga*).'

Thus the real (hidden) meaning is: Having destroyed desire and ignorance (or pride) and the two wrong views of eternalism and nihilsm, and the twelve spheres (*āyatana*) with attachment, an arhat (brahmin) goes to *nirvāṇa* free of suffering.'

It is interesting to note here that the brahmins claimed that a brahmin was blameless no matter what he did. Here the Buddha uses the term 'brāhmaṇa' to means an arhat, and he speaks symbolically.

[617] The evident meaning is 'he who has no faith or confidence', but the hidden meaning is 'he who is not gullible, so does not accept things on hear-say, out of belief, because he knows them by his own direct cognition.'

[618] The evident meaning is 'ungrateful' (*a-kṛtajña*), but the hidden meaning is 'he who knows the uncreated' (*akṛta-jña*), i.e., he who knows the absolute, *nirvāṇa*..

Again it is said in the sūtra: 'Those who consider the non-essential as essential, who are well settled on the wrong side, who are thoroughly stained by their defilements, obtain supreme awakening.'[623]

Furthermore, it is said in the sūtra: 'The bodhisattva, the great being, endowed with five qualities, quickly accomplishes the perfection of generosity (*dānapāramitā*).' **What are these five qualities?** '(1) He cultivates (realizes) the nature of greed (*mātsaryadharmatā*),[624] (2) he becomes weary with generosity,[625] (3) he hates those who ask (*yācaka*),[626] (4) he never gives a little,[627] and (5) he is far from generosity.'[628]

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[619] The ordinary meaning is 'robbery by breaking and entering', but the hidden meaning is 'he who has put an end (cut) (*chedin*) to the linkage (rebirth) (*sandhi* = *pratisandhi*).'

[620] Literally, "he who has destroyed space". The hidden meaning is 'he who has put an end to the occasion of doing good and bad actions'. This means an arhat is free from good and bad karma.

[621] The hidden meaning is 'he who has abandoned all desire'.

[622] Thus the *abhisandhi* or profound and hidden meaning of this verse is: 'he who does not accept things on faith (because he knows them himself with his own direct knowledge), who knows the uncreated (*nirvāṇa*), who has put an end to rebirth, who has destroyed the occasion for producing good and bad karma, and who has abandoned all desire, is truly the noblest of men'.

Cf. Dhp. VII, 8, has exactly the same verse: *assaddho akataññū sandhicchedo ca yo naro / hatāvakāso vantāso sa ve uttamaporiso*.

[623] This verse is cited as an example of *pariṇāmanābhisandhi* in the Sūtrālankāra, p. 82: *asāre sāramatayo vipayāse susthitāḥ / kleśena ca susaṃkliṣṭā labhante bodhim uttamām*. This verse is also found is the Saṃgraha, p. 132.

The evident meaning of the word *asāra* is 'non-essential', but here it means *avikṣepa* 'absence of distraction', thus 'concentration'. *Visāra* (*vi+sṛ* 'to go', 'to move') means 'distraction', thus *asāra* means 'non-distraction, concentration'.

The ordinary meaning of the word *viparyāsa* is 'opposite', 'fault', 'error', but here it is the opposite of the wrong idea of a permanent, happy, pure self (*nityasukhaśucyātagrāhaviparyayena*), i.e., the opposite of the idea of self, hence *nairātmya*. (It is interesting to compare the word *paṭisotagāmi* 'counter-current' which is used to describe the Buddha's teaching. For example, M I, p. 168.)

Kleśa usually means 'defilement', 'passion'. but here it means 'sustained effort', 'difficult practice', *duṣkaravyāyāma*. (Root *kliś* 'to torment', to afflict', 'to suffer'). *Saṃkliṣṭa* = *parikliṣṭa* 'wearied'.

Thus the hidden meaning (*abhisandhi*) of the verse is: 'Those who consider mental stabilization as the essential thing, who are well settled in the idea of non-self, who are wearied by effort (i.e., who make great efforts), attain supreme awakening.'

Cf. also Dhp I, 11: *asāre sāramatino sāre cāsāradassino / te sāraṃ nādhigacchanti micchāsaṃkappagocarā*. But this has little to do with the verse cited.

[624] By destroying the *anuśaya* and the *vāsanā* of greed (*mātsarya*), the bodhisattva realizes the *dharmatā* and *tathatā* of greed and obtains the *āśrayaparāvṛtti*. Thus he realizes *mātsaryadharmatā*, 'the nature of greed'.

[625] In order to practice generosity for a long time, he undergoes many difficulties and thus tires himself out with generosity.

[626] Here *yācaka* means *ātmagrāha* 'grasping at self'.

[627] I.e., he gives everything at every moment.

Again it is said in the sūtra: 'The bodhisattva, the great being, endowed with five qualities, becomes chaste (*brahmacārin*), possessing completely pure chastity. What are these five qualities**?** He does not seek freedom from sexual relations except in *maithuna;*[629] he is not interested (*upekṣaka*) in giving up sexual relations;[630] he gives himself up to his innate desire for sexual relations;[631] he is frightened by the teaching opposed to sexual relations;[632] and he frequently enages in *dvayadvaya* (copulation).'[633]

CDA.8.

THE REASON FOR THE NAME OF THE COMPENDIUM OF THE SUPER-DOCTRINE

Why is this treatise called the Compendium of the Super-Doctrine (*Abhidharmasamuccaya*)?

In brief, for three reasons:[634]

(1) because it is a collection made with comprehension (*sametyoccaya*),

(2) because it is an entire collection (of all the aspects) (*samantād uccaya*), and

(3) because it is a complete collection (*samyag uccaya*).

The Fourth Compendium

entitled The Ascertainment of Dialectic

in the Compendium of the Super-Doctrine

is herein completed[635]

[628] He does not await, he does not accept the results of generosity. Thus he is far from generosity.

[629] Here *maithuna* means *yathābhūtaparijñāna* (knowledge of things such as they are).

[630] He considers *prahāṇa-upekṣa* as not being a means of *brahamcarya*.

[631] When desire arises in him, he gives himself over to the effort of driving it away.

[632] I.e., he frightens others by the teaching opposed to *maithuna*.

[633] Here *dvayadvaya* means ' relationship of two', i.e., *laukikalokottaramārga* 'mundane and supramundane path' and *śamatha-vipaśyanā* ' mental stabilization and insight'.

[634] 'In brief… reasons' does not occur in the Tibetan version.

[635] Tibetan version: *chos mṅon pa kun las btus pa slob dpon thogs med kyis mjad pa rjogs ste:* 'Here is finished the *Abhidharmasamuccaya* of Achārya Asaṅga'.

ABBREVIATIONS

D. ## *ABREVIATIONS*

A = *Aṅguttaranikāya* (PTS ed.)

Abhisamuc = *Abhidharmasamuccaya*, ed. V.V. Gokhale (Journal of the Bombay Branch, Royal Asiatic Society, NS, vol. 23, 1947), and Prahad Pradhan (Visvabharati, Santiniketan, 1950).

Abhisangaha = *Abhidhammatthasaṇgaha*, ed. Devamitta (Colombo, 1929).

Bareau: Les Sectes = *Les Sectes Bouddhiques du Petit Vehicule* by André Bareau (EFEO, Saigon, 1955).

BEFEO = Bulletin of the EFEO.

BHS = Buddhist Hybrid Sanskrit, Edgerton.

Bodbhūmi = *Bodhisattvabhūmi*, ed. U. Wogihara, Tokyo, 1930.

D = *Dīghanikāya* (PTS ed.).

Daśabhūmi = *Daśabhūmikāsūtra* (Paris and Louvain, 1926).

Dhp = *Dhammapada* (PTS ed.).

DhpA = *Dhp Aṭṭhakathā*, the commentary on the Dhp.

Dhs = *Dhammasaṅgaṇi* (PTS)

DhsA = Commentary on the Dhs (PTS).

EFEO = École Française d’ExtrĪme-Orient.

Hist. Bud. Cey. = *History of Buddhism in Ceylon* by Walpola Rahula (M.D. Gunasena & Co., Colombo, 1956).

Hist. Ind. Lit. = *A History of Indian Literature*, by M. Winternitz (Calcutta, vol. I, 1927; vol. II, 1933).

Ind. Hist. Qu. = *Indian Historical Quarterly*.

Itv = *Itivuttaka* (PTS)

Jat = *Jātaka*, ed. Fausboll (London, 1877).

JRAS = Journal of the Royal Asiatic Society.

Kathā = *Kathāvatthu* (PTS).

Kośa = *L’Abhidharmakośa de Vasubandhu*, transl. and annotasted by Louis de la Vallée Poussin (Paris, 1923-1931).

Kośakārikā = *Abhidharmakośakārikā of Vasubandhu*, ed. V.V. Gokhale (JRAS, Bombay Branch, vol. 22, 1946).

M = *Majjhimanikaāya* (PTS).

MA = Commentary on MA (PTS).

Nd2 = *Cullaniddesa* (PTS).

Pañcavim = *Pañcaviṃśatisāhasrikāprajñāpāramitā*, ed. Nalinaksa Dutt (Luzac & Co., London, 1934).

Paramajo = *Paramatthajotikā* (PTS).

Pradhan = *Abhidharmasamuccaya of Asaṅga,* ed. Pradhan (Santiniketan, 1950)

PTS = Pali Text Society of London.

Pug = *Puggalapaññatti* (PTS).

S = *Saṃyuttanikāya* (PTS).

Sandhi = *Sandhinirmocanasūtra*, l'Explication des Mystères, Tibetan text, ed. and transl. by Étienne Lamotte (Louvain and Paris, 1935).

Saṃgraha = *La Somme du Grand Véhicule d'Asaṅga* (*Mahāyanasṃgraha*), transl by Étienne Lamotte (Louvain, 1938).

Smp = *Samantapāsādikā*, Commentary on the Vinaya (Colombo), 1900).

Sn = *Suttanipāta* (PTS).

SnA = Commentary on the Sn (PTS).

Sūtralaṅkāra = *Mahāyanasūtralaṅkāra*, ed. Sylvain Lévi (Paris, 1907).

Triṃśikā = *Vijñāptimātratāsiddhi*, two treatises of Vasubandhu, *Viṃśatikā* and *Triṃśikā*, by Sylvain Lévi (Paris, 1925).

The Life = *The Life of Vasubandhu by Paramārtha* (*A.D. 499-599*), transl. by J. Takakusu (T'oung-pao, 1904, or E.J. Brill, Leyden, 1904).

Ud = *Udāna* (PTS).

Vbh = *Vibhaṅga* (PTS).

Vsm = *Visuddhimagga* (PTS).